

ILLUSTRATED

History of Islam

DR. ABDUR RAUF

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History of Islam

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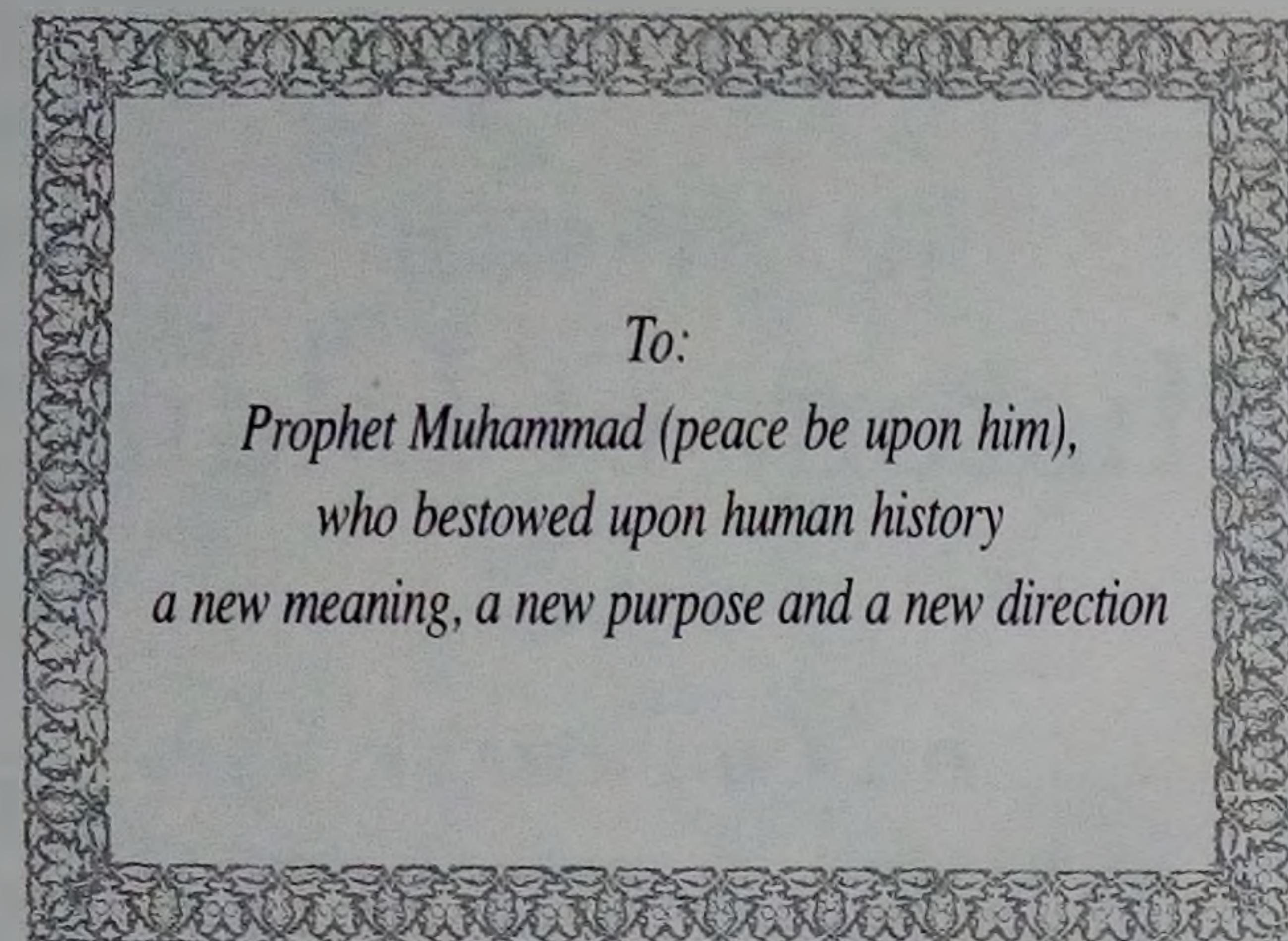
An Indispensable Masterpiece for Readers of All Ages and Places

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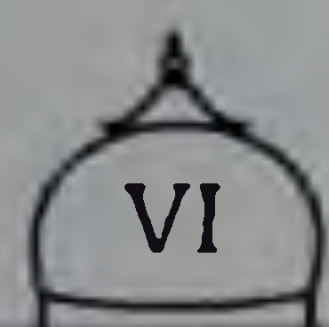
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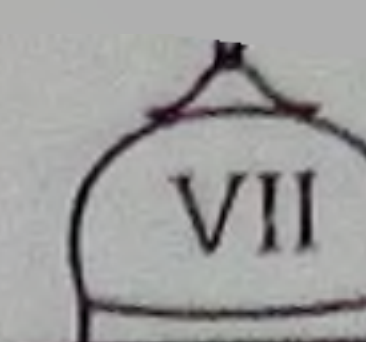
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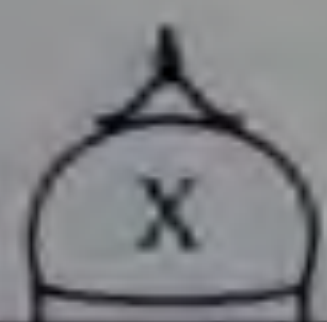
- * Ten Main Distinctive Features
- * Gist of 22 Chapters

Ten main distinctive features highlight the grace and glory of this book. These supreme qualities form the differentiating qualities of this great book, the first of its kind on this great subject ever published anywhere in the world.

Ten Main Distinctive Features

The ten most fascinating features of this unique book have been briefly summarized below:

(1) The first distinctive feature relates to *the starting-point* of Islamic history. In routine books on Islamic history the narration of events usually begins with the era of Prophet Muhammad (pbuh). As against this the present work starts with Prophet Adam (pbuh). Hadrat Adam was the first man, the first Muslim and the first prophet. To be correct and comprehensive a history of Islam must invariably begin with the first day of human history.



(2) The second unique feature pertains to the *history of Islam in Asia*. A vast majority of the Muslims are living in various strategic sectors of Asia. A reasonable book on Islamic history must highlight the past history and present state of the Muslims in Asia as well, especially those in south-east Asia. This vital dimension is also missing in historical literature on Islam. In the present study all the relevant Asian states have also been properly spotlighted. The book thus presents a complete and compact picture of the past and present of Islam and the Muslims in the whole of the world, including Asia.

(3) The third differentiating feature refers to the history of Islam in the more *advanced eastern and western states of modern times*. Ignoring such an equally-significant requirement is yet another injustice to the readers who happen to be living in the modern age of science and technology. Illustrated History of Islam presents abridged accounts of modern Muslim-majority states as well as the Muslim-minority areas. Separate chapters have been devoted to Islam and Muslims in contemporary Asia, Africa, Russia, China, Europe, America and Australia. The idea is to enable the reader perceive where the Muslims stand today against the perspective of their historical past both in the modern western democracies as well as the communist block. The last two chapters devote to identification of those perplexing problems which threaten and throttle the Muslims today. Brief outlines of means and measures of emancipation from modern muddles and maladies have been drawn. Methods of marching confidently towards a bright future have also been projected. The prime purpose is to promote perception of the present and to stimulate sound schemes and strategies for the future.

(4) The fourth exceptional feature concerns *the lessons and morals* emerging out of trenchant analyses of Islamic history. Not a single event of Islamic history is devoid of a moving moral and a shaking lesson. Yet their mention is conspicuously missing in all customary and conventional narratives of history. In Illustrated History of Islam proper focus has been laid on all the lessons and morals emerging out of each period. These lessons have been mentioned towards the last pages of each chapter. The purpose has been to enable the readers pinpoint the precise periods and places in history wherein the Muslims contributed creatively and where they committed blunders. In fact the very purpose of studying history is a thorough awareness of the lessons that human history has been teaching mankind since times immemorial. It is for this vital reason that even a separate chapter has been devoted to summarize once again at one place all the scattered lessons emanating from various periods of Islamic history. This is sure to facilitate the readers in becoming well-informed of the wonderful way history's ups and downs usually talk to people even when they appear to have been buried deep under the dust and debris of time.

(5) The fifth unusual feature is the fact that while presenting details about the historical past the more recent *events and episodes of the present times* have also been mentioned at their appropriate places. This distinctive addition has bestowed this unique work on Islamic history the additional utility of a book on current affairs in Islam as well.

(6) The sixth extraordinary feature bears upon *brevity and style*. No book on Islamic history is thus far available which may be brief, interesting and understandable for all levels of readers. To meet this pressing need a resolute endeavour has throughout been exercised to present the basic facts of history in a concise, easy, entertaining and instructive manner, so much so that at places the narration begins to give the aroma of a fascinating short story book.

(7) The seventh inspiring feature is the *selective bibliography* of books and encyclopaedias bearing on various aspects of Islamic history which has been appended towards the end. This may serve to stimulate further study and research. The author wishes to express his profound gratitude to their authors and publishers.

(8) There is yet another, the eighth, matchless feature which marks the Illustrated History of Islam. In addition to a detailed contents given at the beginning a *carefully-compiled index* has also been added towards the end. This is designed to facilitate the reader to track down and pinpoint the precise words, lines and portions of the book which he may wish to consult or quote quickly.

(9) The ninth singular feature is the insertion of *relevant charts, explanatory maps, pertinent pictures and illustrative sketches* throughout the text. The obvious purpose is to make the reading a smooth and pleasant process for all shades and grades of the readers in the world. The art work has been done under direction of Pakistan's celebrated artists, Rumi and Khalid.

(10) Finally the tenth equally refreshing feature pertains to the realm of *designing, printing and production* of this great work. As is quite obvious considerable creative research and elaborate experimentation was undertaken for this purpose as well by a talented team of seasoned specialists.

Gist of 22 Chapters

Illustrated History of Islam stretches to 22 brief chapters. The first chapter presents a summary of the age of prophets right from Hadrat Adam (pbuh) to Hadrat Isa (pbuh) and the lessons cropping up from that period. The second chapter reviews the history-making developments taking shape during the

days of Prophet Muhammad (pbuh) and the memorable lessons following therefrom. The marvellous era of the Rightly-Guided Caliphs and its great lessons form subjectmatter of the next chapter. Fourth chapter highlights the events and episodes, morals and maxims of the Umayyad period. The next chapter portrays rise and fall of the Abbasids and the lessons taught by their rule. The grandeurs and glories of Muslim rule in Spain and the lessons springing up from that unique era have been discussed in the subsequent chapter. Chapters 7 and 8 summarize the Fatimid and the Abbasid rules in Egypt. The chapter that follows spotlights the crushing crusades and their crucial lessons.

The great Ottoman Empire and its unforgettable lessons form the contents of tenth chapter. The next chapter limelights the history of Islam in the African continent and the lessons emerging therefrom. The three chapters that follow are devoted to the history of Islam in Iran, Afghanistan and the Indian subcontinent, along with summaries of lessons cropping up from the Muslim rule in those three countries. The fifteenth chapter relates to the history of Islam and the Muslims in Pakistan and Bangladesh. This is followed by brief summary of the Muslim rule in four other states of south-east Asia. "Islam Enlightens Australia" is the caption of chapter 17. Next two chapters focus on the role of Islam and the Muslims in Russia, China, Europe and America.

A comprehensive summary of all the morals and lessons of Islamic history has been presented once again in one place in chapter 20. The next chapter spells out some perplexing problems and deadly dangers surrounding the contemporary world of Islam. The last chapter outlines some strategies of survival and revival for the future. The basic idea has been to enhance reader's awareness of the present with a view to prepare confidently for the future. A detailed index has been appended at the end. The book is also being published in many other world languages, including Urdu.

The Siege Mobilizing a Minjanique (Mangonel, Catapult)

1

EVENTS FROM THE AGE OF PROPHETS

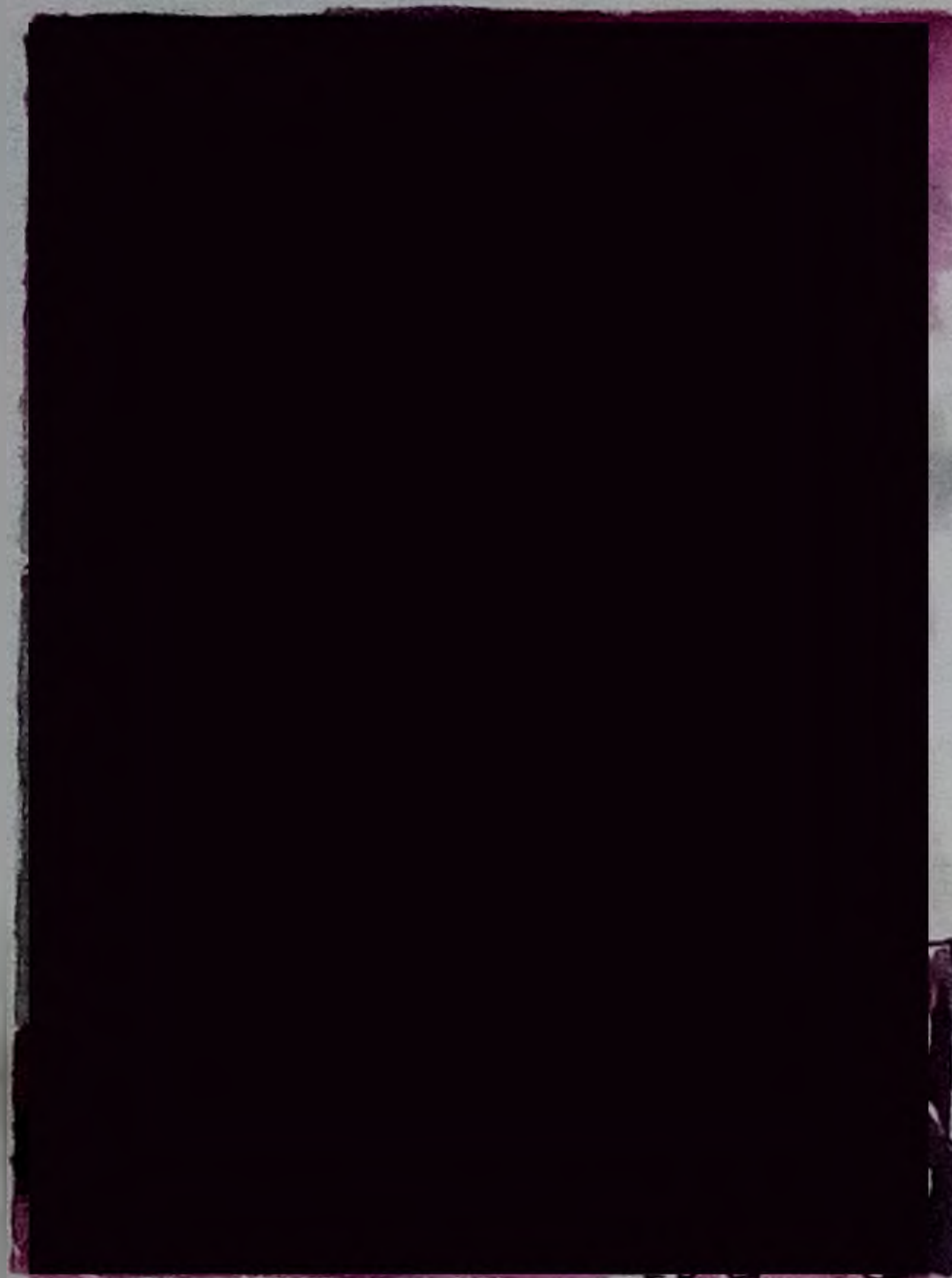
This book presents a brief story of Islam from the very first day on earth to the present day. This opening chapter offers a brief synopsis of the interesting events and incidents from the lives and times of the prophets who preached and practised Islam before Prophet Muhammad (pbuh) arrived on the scene. The period covered in this chapter is thus from Prophet Adam (pbuh) to the prophets preceding Prophet Muhammad (pbuh), i.e. upto Prophet Isa (Jesus) (pbuh).

Prophet Adam (pbuh) and his wife, Hadrat Hawwa (Eve), were the first two persons to inhabit this planet. With the march of time men and women began to multiply and the population of the world began to expand. That means that

FIRST MURDER ON EARTH

whatever the number of the present or the future world population entire humanity stems from the same common ancestors, Adam and Hawwa. The past and the present world people are, in fact, closely related to each other and so shall be the coming generations. This historical fact teaches a great lesson. Being offshoots of a common ancestor people of the world should live amicably like a healthy and happy family.

However, all people are not alike. Their thoughts and acts vary enormously. Sometimes these individual differences have been leading to bitter consequences. This happened right in the very early history of the world. Habil and Qabil were two young sons of Prophet Adam. Habil was a good-natured per-



The First Murder

son and a docile youth. On the other hand, Qabil was a quarrelsome young man. Once a dispute arose among the two brothers over a sacrificial act and their marriage. The dispute lingered on and on for quite sometime till one day Qabil lost his temper and flew into a fit of rage. He stoned his sweet brother Habil to death. This was the first ever murder committed on God's earth.

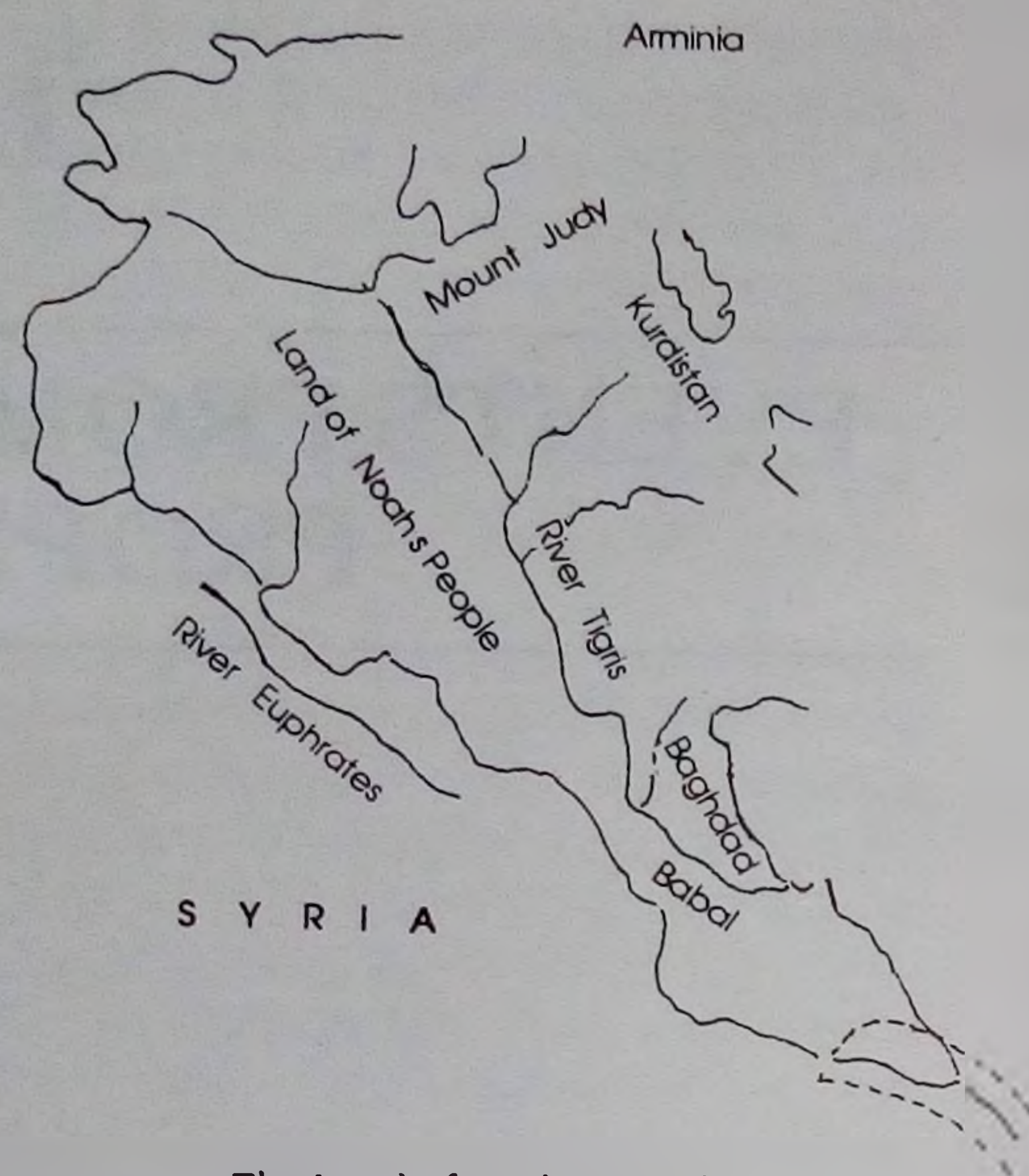
The parents of the youths were greatly shocked at the grave incident. They felt extremely depressed and dejected. Nevertheless, Prophet Adam (pbuh) observed patience. He continued his noble mission of guiding and reforming people to the last day. He kept on preaching people to worship the One God and to live peacefully like true Muslims.

About 3300 years before the birth of Prophet Isa (pbuh) there existed near Iraq a beautiful valley in between the two famed rivers Euphrates and Tigris. It was known as Mesopotamia. While the valley was sweet and beautiful, its people

BIG BOAT AND TERRIBLE FLOOD

were rude, rustic and quarrelsome. They worshipped idols. Prophet Nuh (Noah) (pbuh) was sent to reform and guide those rustic people. He lived a long life of 1450 years. For full nine hundred years he preached among those unruly people. He admonished them to worship the One God rather than to bow before man-made idols and statues.

Those obstinate people, however, paid a deaf ear to all that Prophet Nuh said. They continued to stick blindly to their idolatrous practices. Only a



The Land of Noah's People

limited few listened to Nuh's advice. They gave up idolatry and evil behaviour and adopted a healthy course in everyday life. The rest of the lot preferred to be confined to the caves of ignorance and evil. So much so that even Prophet Nuh's wife and one of his sons refused to avail of his message of goodness.

Those ugly people inhabiting that beautiful valley took a strange delight in torturing Prophet Nuh and his followers. As Prophet Nuh passed through the streets they hurled obscene remarks at him. Quite often stones were thrown at him. He was even beaten up occasionally. Once a rich man came to Prophet Nuh along with his sturdy son. Pointing towards Hadrat Nuh in a furious manner the angry man addressed his son thus: "Sonny, look at this man very carefully. He is a liar. He is a crafty person. He hates our honoured idols and ancestral styles of worship. I advise you to continue hating and torturing this evil person even after my death." He had hardly finished the last word when his rude son picked up a stick and started thrashing Prophet Nuh. He was badly wounded and began to bleed profusely.

Taunts and torture had reached their unbearable climax. At last God informed Prophet Nuh one day that those bad people would soon be punished through a terrible flood. He was directed to get a big boat built and to embark it along with his followers as soon as the great flood started. He was also instructed to load on board one pair each of every animal species. Prophet Nuh acted exactly as directed.

The flood storm was so severe that the entire areas was soon inundated with deep water. All living beings and, in fact, everything was destroyed excepting Nuh's boat and its passengers. The big boat kept on sailing on and on. At last when the flood stopped the boat halted at Mount Judy which is situated in present-day Turkey. Prophet Nuh and his party stepped out of the boat. They settled around the adjoining land. They adopted agriculture as their vocation. Prophet Nuh resumed his mission of reform and guidance of the people. Sam, Ham and Ya'fth were the three sons of Hadrat Nuh who had embarked the boat with him. From Sam started the Semitic race, from Ham the Negro (Hami) race and from Ya'fth the Aryan race.



Noah's Boat Halting at Mount Judy

About 4000 years ago an extremely obnoxious race of people lived towards south of the Arabian peninsula. They were known as Aads. The Aads were strong and tall. They were a very rich people. They were fond of building magnificent houses and splendid cities. They were greedy and arrogant. They took delight in embarrassing and harassing the poor and the weak living around them.

THE DREADFUL HURRICANE

Whenever an Aad aristocrat clashed with a commoner he dragged him to his lofty house and killed him by pushing him down from the roof top. The Aads had raised a variety of idols which they worshipped instead of the One God. God had sent Prophet Hud (pbuh) to reform and guide the troublesome Aads. Hadrat Hud preached in that area for about a century. But it brought no change in the life styles of the criminal Aads. They continued to practise vulgarity and violence.

When Prophet Hud was utterly disappointed of the adamant Aads God decided to punish them for their rude and rustic behaviour. Hud was directed to vacate the area along with his followers. The moment they departed from the place a furious hurricane began to overtake the entire area. The ferocious



Fury of the Horrible Hurricane

wind storm was so terrible that it did not spare anything. Caught up in that dreadful whirlwind the people, their homes and all their belongings started flying high up in the atmosphere. In fact nothing was left stationary on the ground. Some more clever Aads rushed towards caves and crevices in a desperate bid to escape the fury of the wind. The dreadful windstorm, however,

spared none. Soon the entire area, its palatial houses and proud people were all destroyed. The horrible storm continued to rage for eight consecutive days. The destruction was so widespread and so complete that none was left alive to even mourn the loss of the arrogant Aads.

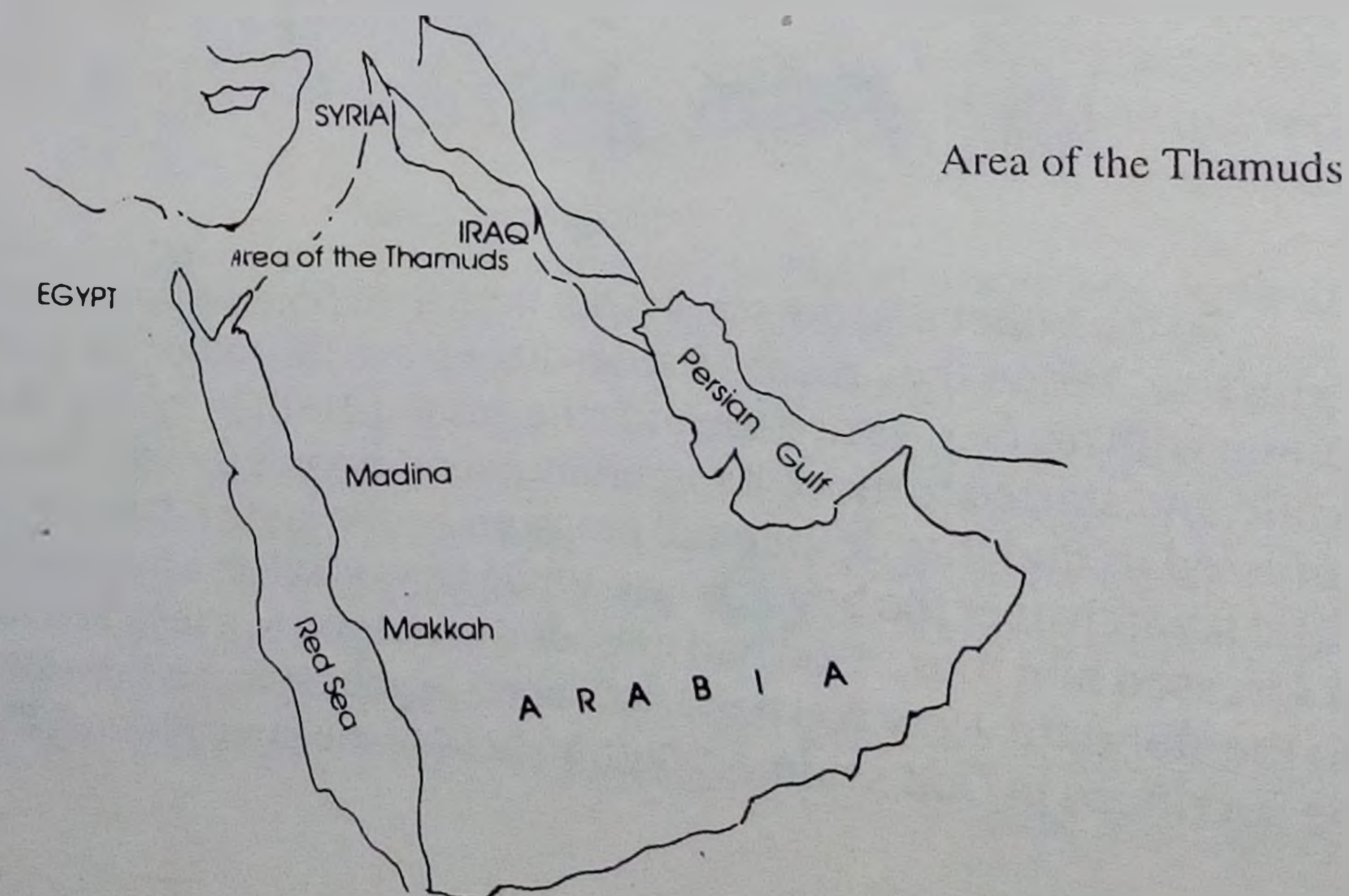
Over two thousand years before Prophet Isa a very dirty race used to live in Jordan. It was called the Thamud. The Thamuds were an idolatrous people. They were quite affluent but were given to greed and grab. They were totally lost in

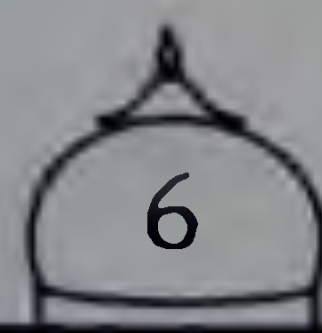
THEY KILLED THE INNOCENT CAMEL

the pleasures and luxuries of worldly life. They indulged freely in all sorts of sins and crimes.

God had deputed Prophet Saleh (pbuh) to reform those people. Saleh preached and preached among the Thamuds. But that made no difference to their life attitudes. As the time went by they intensified their bitterness and opposition towards Hadrat Saleh. God had gifted Hadrat Saleh a nice she-camel. It gave plenty of milk. It used to move about in the area quite freely and happily. Prophet Saleh had allowed the people to use her milk so that they might benefit from her and feel inclined to love the innocent creature. But the ruthless Thamuds killed the poor she-camel one day. Instead of feeling remorseful about their callous deed the criminal Thamuds began to rejoice over the killing of the camel.

As the time went past the Thamuds' moral condition went on deteriorating. Prophet Saleh admonished them again and again to behave and to reform. But they paid a deaf ear to his advices and warnings. The rustic Thamuds remained lost in their evil pastimes. They thought that Prophet Saleh was an obstacle in their free merry-making. So they decided to remove him from their way. One dark night they formed into an armed gang and began moving towards Prophet Saleh's house in order to murder him forthwith.





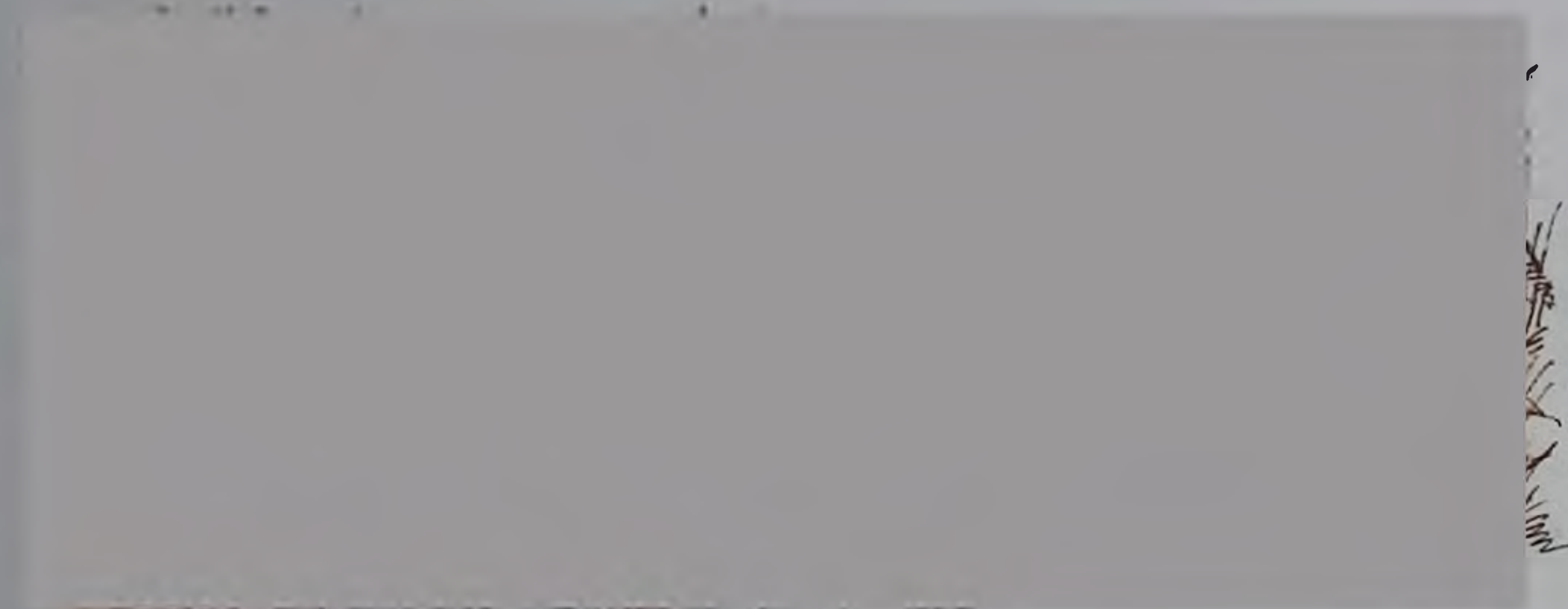
But the furious gang was still on the way when it was overtaken by a terrible earthquake. A frightful lightening also began to strike them at frequent intervals. The hardened Thamuds were in complete grips of God's punishment. The entire atmosphere began to resound with shrill shrieks of the dying men, women and children. Complete confusion and chaos prevailed all over. Soon the entire territory of the vulgar Thamuds was destroyed completely. Only Prophet Saleh and a handful of his good-natured followers escaped the terrible torture.

Prophet Ibrahim (pbuh) was an extremely good-natured person. He was one of the early prophets of Islam. He had a lovely son, Ismail, who also became a prophet later on. Ismail was yet hardly seven when his worthy father dreamt

one night that God commanded him to sacrifice his son in His way. When the same dream was repeated for three consecutive nights Prophet Ibrahim (pbuh) was fully convinced that the

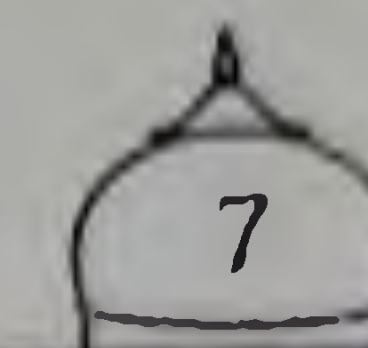
SON'S THROAT UNDER FATHER'S KNIFE

order to sacrifice the son was really from God Almighty. Accordingly he made up his mind to act upon God's directive straightaway. When he narrated the dream to Ismail the nice little boy said: "Dear dad, do exactly as you have been directed by God. You will find me quite patient and obedient." The father was very happy to find the little boy surrendering so willingly to God's will.



"Sacrifice the Lamb!"

So the father and the son set out from their house to implement the Divine directive. When they reached a desolate place the father asked the son to lie down with his face turned towards the ground. He then took out a sharp-edged knife and started to move it forcefully over the son's throat. He was, however, amazed to find that despite full pressure on the knife it failed to make even a little scratch over the boy's throat. While he was still in a fix a mysterious voice addressed him thus: "God had intended to put you to a test. You have come up to the standard. Now you need not sacrifice your son. Here is a lamb. This may be sacrificed in God's name." Getting hold of the lamb Prophet Ibrahim sacri-



ficed it as directed by the heavenly voice.

This is an interesting and instructive incident. It has great historical value. The Muslims all over the world commemorate the historic event in the form of a great religious festival, known as Eid al-Adha. On that day every year millions of Muslims slaughter sacrificial animals in God's way. In fact by sacrificing the animals they affirm that they are always willing to sacrifice everything in God's way.

About 2000 years before Prophet Isa a big city, Sadum, used to be situated towards the north of Dead Sea and east of Jordan. Sadum was inhabited by a queer race of rascals. They were very notorious in fraud, cheating and all sorts

SMASHING THE STRANGE RASCALS

of vices. Prophet Lut (pbuh) had been sent to those people for their reform and guidance. Lut did his level best to reform the Sadumis. But his efforts went in vain.

Whenever a trader entered Sadum to sell his goods, the Sadumis robbed him of his merchandise by playing tricks and frauds. They had no sense of justice either. Once a good-natured stranger, al-Yarid, came to Sadum for a courtesy call on Prophet Lut. While he was passing through a street a young Sadumi hurled a big stone at him. Al-Yarid was injured. His head began to bleed profusely. Instead of feeling sorry for his vulgar act the attacking Sadumi youth caught hold of al-Yarid saying: "Your forehead has turned red because of my stone. You will, therefore, have to pay me some compensation for this service." Saying that the violent youth dragged poor al-Yarid all the way to the city court. The judge heard the parties. But he decided in favour of the attacking youth. At this poor al-Yarid lost all patience. He picked up a stone and hurled it forcefully at judge's head. The judge got injured and his head began to bleed. Then al-Yarid said: "Your honour, your head has turned red with my stone. Some compensation has become due to me for this service. Kindly pay the due amount to this rustic Sadumi so that our mutual accounts are squared up." Soon after finishing his remarks al-Yarid fled away from the wonderful city at full speed.

The daily pastimes of the Sadumis were not confined to loot and assault alone. They were also a thoroughly immoral and a shameless people. Prophet Lut endeavoured hard in vain to improve their character and conduct. Their evils and vices went on increasing day by day. One day they even decided to drive Prophet Lut out of the town. When Hadrat Lut got thoroughly disappointed with the hard-hearted Sadumis God decided to annihilate them. God sent three angels to inform him of His decision. The angels called on Prophet Lut and informed him of God's decision.

As soon as the angels arrived in the town the news spread all over like wild fire that three extremely good-looking youths were staying at Prophet

Lut's house. Soon crowds of lusty Sadumis began to flock outside Hadrat Lut's house. The unruly crowd demanded that those handsome youths be handed over to them immediately. When Prophet Lut failed to persuade the crowd to behave the visiting angels beckoned him to quit the house quietly from the back door and then to leave the town.

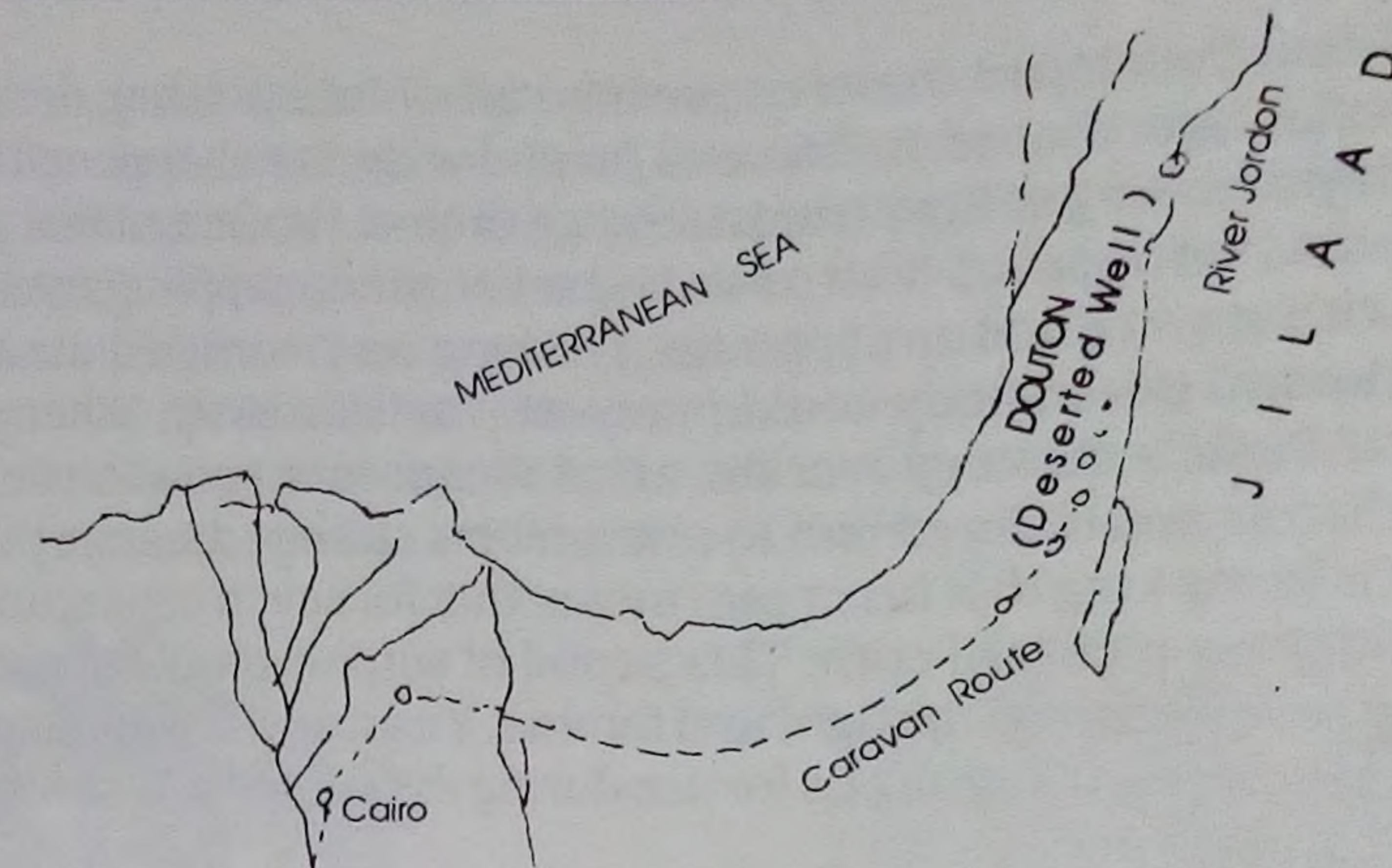
Lusty Sadumis Besieging Lut's House

Prophet Lut did accordingly. His wife, however, stayed inside the house. She was a non-Muslim and was secretly in league with the Sadumis. As soon as Prophet Lut and his followers crossed the area a violent earthquake overtook the town. Boiling lava began to erupt from the adjoining volcanoes. To this was added a torrential rain of sharp pebbles pouring down from the sky. Furious fire and all-round destruction engulfed the people from all sides. In a twinkling of the eye the whole of the town and its entire population got wiped off completely.

Centuries ago there used to be a small town towards the north of Syria. It was known as Kinaan. Prophet Yaqub (pbuh) used to live in that town. God had gifted him a large number of offshoots. One of his sons, Yusuf, was extremely

FROM DEATH WELL TO ROYAL PALACE

handsome and good-natured. His younger brother, Ben Yamin, was also quite a nice little child. Prophet Yaqub looked after all of his children nicely. But he had a soft corner for Yusuf on account of his exceptional character. Father's special affection and attention to Yusuf evoked jealousy among his step-brothers. One day they planned to go to the neighbouring forest on the pretext of an outing. Taking Yusuf along with them they pushed him into a deserted well. After the deadly deed they returned



Deserted Well at Douton Where Yusuf Was Pushed in by His Brothers

home crying and wailing. They told their father that a wild wolf had devoured Yusuf while they were busy playing elsewhere.

Prophet Yaqub was shocked to hear of the death-drama fabricated by Yusuf's step-brothers. But he kept quiet and bore the grief patiently. The same day a trade caravan on its way to Egypt passed by that well in the forest. A trader lowered a bucket into the well to draw some water. As he pulled the bucket out he was astonished to find poor Yusuf clinging to it. The entire caravan was happy to find such an extremely bright-looking youth. On reaching Egypt they sold him to a big army officer, Fauty Far.

Fauty Far was a rich man living in a big house. He entrusted to Yusuf the duties of looking after his household affairs. Time passed on. Everything went well. But it so happened that Fauty Far's young wife, Zulaikha, developed a strange fascination for handsome Yusuf. As Yusuf did not respond to Zulaikha's immoral advances she felt thoroughly disappointed and insulted. She plotted to punish him for his cold attitude. She managed to get him imprisoned on some false charges.

Poor Yusuf landed into the prison for no rhyme or reason. He was very bitter about the situation. He often thought of his old parents back home. Sometimes he fondly remembered his young brother, Ben Yamin. At times he felt quite resentful about his rough handling by his step-brothers. He often reacted bitterly to his undeserved imprisonment. However, he bore all those injustices and hardships with wisdom and patience. The prison days rolled by. Meantime the prison authorities were very much impressed by his moral calibre and physical charms. After sometime they made him a prison supervisor. Yusuf performed all his duties conscientiously. He spent his entire free time in prayers and meditation and in guiding and reforming the fellow-prisoners.

Yusuf had developed mastery over the art of interpreting dreams. The fame of his skill over that art had spread far and wide. It so happened that during those days the King of Egypt had a strange dream. He dreamt that seven fat cows were devouring seven lean cows and seven green sapplings were standing along with seven dried up sapplings. The king was worried quite a bit over his queer dream. But nobody could interpret it satisfactorily. When the king heard about Yusuf's mastery over the art of dream-interpretation he sent for him immediately and ordered him to interpret his strange dream.

Yusuf told the king that his dream meant that for seven consecutive years Egypt would grow plenty of corn. This period of surplus production would be followed by seven years of drought and famine. Yusuf advised the king to store up the first seven years' rich crops for use during the succeeding seven years of crop failure and famine.

The king was startled to hear such a convincing interpretation of his puzzling dream. He was thoroughly impressed with Yusuf's skill and wisdom. He ordered his immediate release from the prison. He then appointed him as his minister for agriculture and made him incharge of the royal treasury. Both during the seven years of affluence and the subsequent seven years of famine Yusuf managed the affairs of the country in an extremely wise manner. The king was simply amazed at his skill and foresight. The people too were very happy with his wonderful services.

During the days of famine Yusuf's step-brothers also came to Egypt to collect their needed ration of the food grains. They could not recognise Yusuf. But Yusuf recognized them easily. He then revealed to them his identity in a very dramatic manner. They were simply surprised. They felt sorry for their past misdeeds. But Yusuf forgave them generously. When they left for home Yusuf sent a message to his old parents inviting them to come over to Egypt and to settle there. The parents accepted the invitation. The entire family arrived in Egypt along with their friends. It was a grand reunion and all of them began living in Egypt quite happily.

About 1400 years before Prophet Isa a very powerful Firaun (Pharaoh) ruled Egypt. During those days all Egyptian rulers were known as Firauns. The Firaun of those times was Ramsus II. He was so arrogant that he had declared

himself to be the god. The original inhabitants of Egypt were known as Qibtis. Quite a large number of the people from the tribe of Bani Israel had also settled in Egypt. The cruel Firaun used to take pleasure in tor-

CLASH OF MAGIC AND MIRACLES

turing Israelis. The royal astrologers had forecast that one day a baby will be born in an Israeli family who will overthrow the Firaun when he grows up. Frightened over the idea the Firaun had ordered that all Israeli babies be killed immediately after birth.

It so happened that a bright little baby was born those days in a noble Israeli family. He was named as Musa (Moses). Apprehending detection by cruel Firaun's ruthless men Musa's mother placed the newborn baby in a wooden box and left it afloat on the waves of river Nile. A canal, had been dug from river Nile to irrigate Firaun's royal gardens. Firaun's wife, Queen Asiah, was strolling in the gardens when she saw the sweet little baby floating in the box. She liked the baby too much. She decided to adopt it. So baby Musa began to be reared amidst comforts and luxuries of the royal palace.



Baby Musa in Wooden Box Floating Over Nile Waters

The Firaun (Pharaoh)

Enjoying all the royal amenities Musa eventually grew up into a robust youth. One night he slipped quietly out of the palace and began strolling in the streets. His eyes fell on a Qibti and an Israeli who were fighting with each other. Musa stepped forward to disengage the two. He hit the Qibti accidentally who died on the spot. Musa got frightened. He retreated hurriedly to the palace. But during the next day the secret of Qibti's nightly murder got leaked out. Musa was sentenced to a public hanging. In order to evade arrest Musa ran away from the palace.

After a constant running and hiding for several days Musa reached the Madyan Valley. Prophet Shuaib (pbuh) lived there in a nearby village. Impressed by Musa's character and personality he employed him as his family shepherd. After eight years he married one of his daughters, Safurah, to Musa. A sweet little son was born to the couple after sometime. Musa then started on his back journey to Egypt along with his family. It was a chilly winter night. On

the way Musa went in search of some fire to warm up his family. He saw some bright light on Mount Tur. Soon he was addressed by God Almighty who conferred upon him prophethood and some miracles. One of the miracles was that when Prophet Musa (pbuh) threw his staff on the ground it turned into a python. Another miracle was the excessive brightening up of the palm of his hand after he had kept it for a while beneath his armpit. He was then directed to proceed to the haughty Firaun in order to reform and guide him.

When Prophet Musa reached Egypt the arrogant Firaun was not the bit moved by his preaching or the miracles. On the other hand, he rather assembled all his skilled magicians and arranged their contest with Prophet Musa. The competition between Hadrat Musa's miracles and magicians' magical feats was extremely thrilling. As the magicians threw some pieces of ropes on the ground they began to appear like moving snakes. At this Hadrat Musa threw his staff. Becoming a huge python it devoured all the magical snakes. Firaun's magicians were spell-bound. Expressing their remorse and repentance they all became Muslims there and then.

The adamant Firaun, however, was greatly perturbed. After his show-down he began to plot about Prophet Musa's assassination. Meantime God directed Hadrat Musa to quit Egypt immediately along with his followers. When Prophet Musa was leaving Egypt Firaun came to know about it. Taking a strong unit of armed men he set out on a hot chase of the prophet. Meantime Hadrat Musa had reached the banks of the Red Sea. He struck his staff over the water surface. The waves got parted and rose up on either side like high walls. In between a small walking path was carved out temporarily. Prophet Musa and his small party took to the path and got safely over to the other side of the sea. Arriving in hot pursuit Firaun's eyes fell on the still existing path in the sea. But as soon as he and his armed gang stepped over the path the high waves on either side collided against each other with a fierce thud. Arrogant Firaun and his party got drowned in the violent waves.

Historians think that the great incident took place around 1440 B.C. For sometimes Firaun's corpse kept on floating hither and thither. Then it began to drift towards the shore. It was picked up by his surviving men. According to the

custom of ancient Egypt the corpse was embalmed in the form of a mummy and placed in a palatial tomb. In 1898 the archaeologists were able to discover king Ramsus II's tomb. A layer of salty crust was found accumulated over his dead body. This verified the fact that the arrogant Firaun had died of drowning in the salty waters of Red Sea.

During the days of Prophet Musa there lived in Egypt a multimillionaire. His name was Qarun (Korah). He owned huge treasures of gold, silver and precious stones. His treasures were so big and huge that even their keys used to pile up high. Qarun was very proud of his fabulous wealth. He was a miserly person and never spent anything in God's way.

DESTRUCTION OF MISERLY MILLIONAIRE

Qarun was closely related to Prophet Musa. But his character and conduct were quite the opposite of Hadrat Musa. He was



Qarun Displaying His Fabulous Wealth

a close friend of the Firaun. Whenever Prophet Musa started his programme of preaching and guiding the people Qarun used to make all sorts of mischief to create trouble and confusion. He would load his tempting treasures on camels and donkeys and parade them in the streets to distract people from listening to Prophet Musa's message. Prophet Musa often used to tell him that it was God Who had given him so much of wealth. He should, therefore, spend it on the poor and the needy. Qarun, however, refused pointblank saying that he had acquired all that wealth through his own skill and wisdom.

A time came when Qarun got annoyed over Hadrat Musa's unending preachings. He hatched a dirty plot to silence him. A notorious woman of bad character lived in Qarun's neighbourhood. He persuaded her to blackmail Prophet Musa. He offered her tempting bribes for the dirty service. Accordingly one day the filthy woman levelled false charges of immorality against Hadrat

Musa in public. Soon all sorts of rumours began to float about in the town. Under growing pressure of the baseless propaganda many simple-minded people began to doubt Prophet Musa's moral integrity. When Prophet Musa came to know about the matter he declared that the mischievous woman should either produce evidence in support of her allegations or tell the real motive behind her dirty game. This shook the immoral woman. Growing public pressure and her own conscience began to trouble her. She was, therefore, obliged to declare the truth one day that her allegations were quite baseless. She also confessed that Qarun had given her high bribes for the dirty drama.

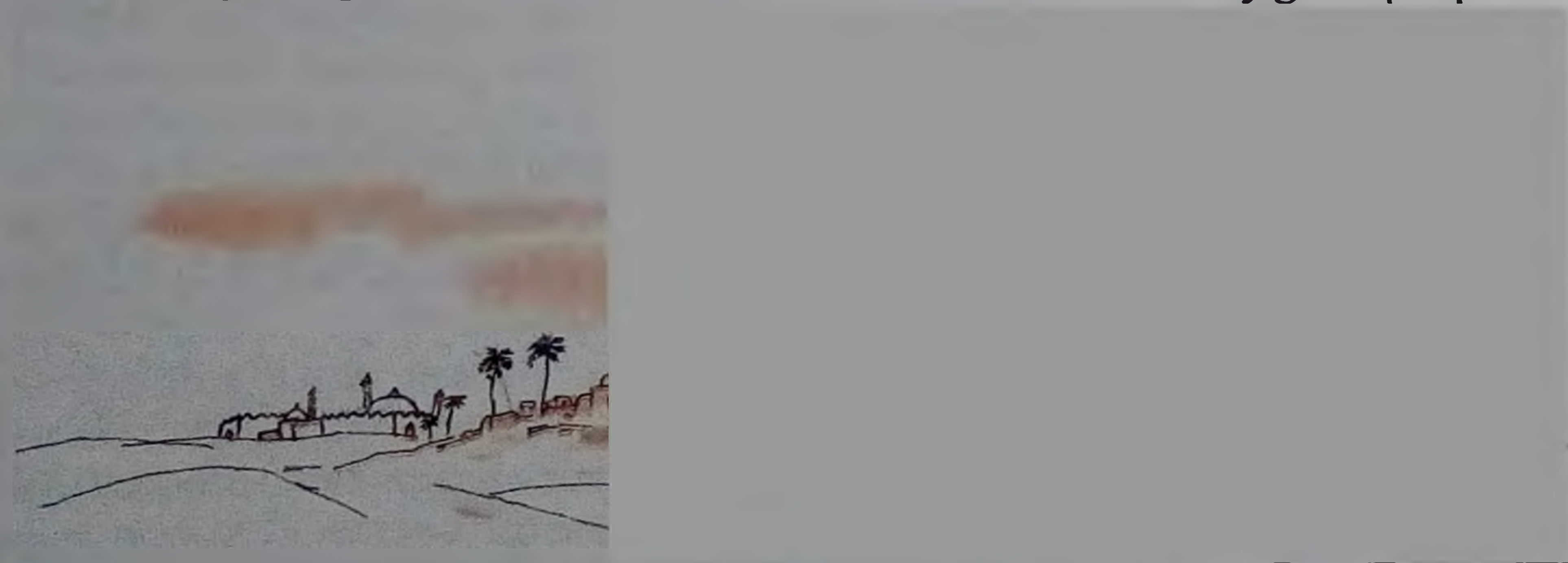
Qarun's pernicious plot ended in a fiasco. But he did not desist from indulging in playing dirty tricks against Prophet Musa. He rather increased his evil propaganda against him and his noble mission. When Qarun's dirty plans and plots became too annoying Prophet Musa prayed to God to relieve people of the unhealthy influence of Qarun and his tempting wealth. His prayer was accepted. One day wicked Qarun, his host of servants and all the big treasures began sinking deeper and deeper into the earth. Soon he, his men and his entire wealth got buried so deep into the earth as if they had never existed.

Prophet Sulaiman (pbuh) was a pious person and a just king. He was very wise and very learned. He understood the languages of birds and animals as well. The territory of his kingdom was very vast. Besides mankind the Jinns also inhabited it.

KING SULAIMAN AND QUEEN BILQIS

One day an hud-hud (hoopoe) told king Sulaiman that there was a queen, Bilqis by name, who ruled Yamen. She was known as Queen of Sheba.

She was a pious and pretty lady. Her throne was simply splendid. Her people were affluent and happy. But they worshipped natural objects like sun, moon and the stars. King Sulaiman wrote her a letter at once asking her to start worshipping the One God Who had created the sun, the moon, the stars and, in fact, everything. In the same letter he also offered her many good proposals for



The Hud-Hud Carrying Sulaiman's Letter for Bilqis

the welfare of her people. The king handed over the letter to the hoopoe for immediate delivery to the queen. When the queen read the letter she sent a few presents to the king. Later on she appeared before him in person.

In a dramatic manner Prophet Sulaiman made her understand the truth and the correct manner of worshipping. Queen Bilqis understood the futility of worshipping the objects of nature. Equipped with the new knowledge and far better ways of thinking she returned to her people happily. Soon the people of Yamen began to realize how wonderful it was to bow in worship only before the One God.

Prophet Yunas (pbuh) used to live in Jerusalem during the eighth century before Hadrat Isa. He was too fond of helping and guiding the people. Once God directed him to proceed to Nainva and to reform and guide the people

THREE NIGHTS IN WHALE'S BELLY

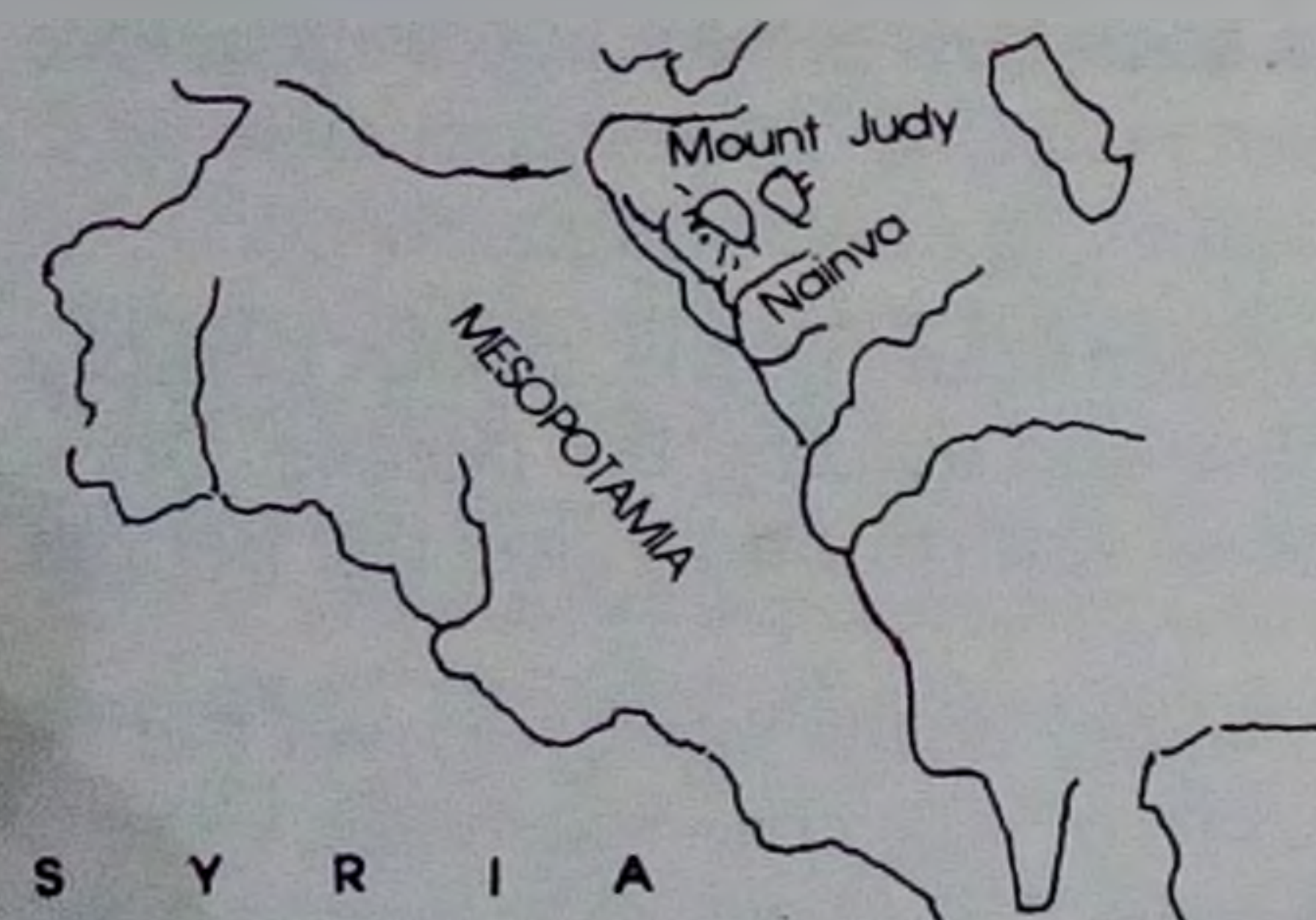
there. Nainva was situated on the banks of river Euphrates towards the north of Iraq. The Nainvites were a bad race of unruly people. They took delight in indulging in all sorts of evils and vices. Instead of bowing before God they were given to idol-worship.

Prophet Yunas spent quite a lot of time in preaching among the people of Nainva. But it had no impact on their character and conduct. When the evil pursuits of the Nainvites began to exceed all bounds God directed Prophet Yunas to warn them finally that if they were not to reform themselves within a period of forty days they would be punished severely. That warning too failed to have any effect on the Nainvites. They continued with their evils and vices.

Prophet Yunas got so thoroughly fed up of the Nainvites that he left the town in utter disgust three days earlier than the deadline of 40 days fixed by God. As he came out of the town he found a passenger boat standing by the river bank. It was about to sail. Hadrat Yunas boarded the boat immediately. Hardly had the boat covered a little distance when a severe storm overtook it. The boat began to jolt and jerk rather badly. It looked as if it would topple and sink any moment.

It was a widespread belief among people those days that if a slave running away from his master boards a boat it sinks. They believed that such a danger could only be averted if that runaway slave was detected and thrown into the water. Accordingly a hectic search for the runaway slave was started. In a desperate bid to find him out the boatmen also resorted to drawing lots. It surprised everyone that each time the lots gave Prophet Yunas' name. Even Prophet Yunas had himself begun to think that he in fact was the real runaway slave because he had left the town three days before the expiry of the limit of 40 days as fixed by his Master, God Almighty. So he himself requested the boatmen to throw him into the river.

The moment Hadrat Yunas splashed on the water a big whale appeared on the surface. She devoured Hadrat Yunas all of a sudden and disappeared diving into the deep waters. Prophet Yunas remained locked up in the whale's belly for three consecutive nights. During his ordeal he kept on praying to God all the time for help. Then on the fourth day the whale came out to the bank again. After rolling up and down for a while she vomited out Prophet Yunas. He lay there under the sky almost semi-conscious.



Map of Mesopotamia Showing Nainva The Whale Swimming Away After Devouring Yunas

Meantime the limit of 40 days was over. Signs of storm and destruction began to hover over the atmosphere of Nainva city. Dark clouds and screens of thick black smoke began to cluster fast over the sky. The frightened Nainvites realized the gravity of the impending disaster. They were reminded of Prophet Yunas. They remembered how keen he used to be to protect them from all dangers and disasters. They repented and prayed to God for forgiveness and help. The moment the Nainvites started to repent and regret the horrifying atmosphere began to change for the better.

The disaster averted the Nainvites felt a sense of relief and joy. They then went out in search of Prophet Yunas, their true well-wisher. At last they found him lying by the river side. They were joyous. They expressed their regrets and remorse over the past misbehaviour. Prophet Yunas pardoned them smilingly. He began to live among them again and resumed his broken mission of reform and guidance.

About two thousand years ago there lived a very noble man and a very pious prophet. His name was Isa (Jesus) (pbuh). He lived for thirty-three years only. The last three years of his life were spent in preaching and reforming the

HOW HE ESCAPED HANGING?

people. During that short span of time very few people accepted his message. However, despite difficulties and dangers he continued his noble mission. The Roman Government of the day and the

people around him were opposed to his mission. As the opposition grew

stronger and stronger the Government arrested him one day. He was sentenced to hanging in the public.

It was customary during those days that the person sentenced to death used to carry the cross upto the place fixed for his hanging. Accordingly carrying the cross over his shoulders Prophet Isa started to move towards the gallows. The royal guards followed him. A large crowd had assembled to watch the hanging spectacle. In that huge crowd of jeering and joking people was a rural simpleton, Shamun by name. Outwardly Shamun resembled Prophet Isa. But he was rather naughty and nasty. He would often come too close to Hadrat Isa and hurl teasing and taunting jokes and jibes at him. The guards on duty did not appreciate his unbridled acts and vile gestures. When they got fed up of him they removed the cross from Isa's shoulders and placed it on naughty Shamun's as a measure of punishment. Shamun was then ordered to carry the cross for the remaining distance.

Complete chaos and confusion was prevailing at that moment. As Shamun resembled Hadrat Isa in appearance the spectators scattered far and wide could hardly realize the shift in the cross-carrier. Prophet Isa took full advantage of the prevailing chaos. For sometime he kept on walking slowly behind Shamun. Then finding an appropriate opportunity he slipped out of the crowd quite quietly and managed to reach a safe place.

Meanwhile the wicked Shamun arrived at the gallows. The guards posted on duty over there thought that the cross-bearer was the real convict sentenced to death. They were totally unaware of the incident and change that had happened on the way. So they just got hold of Shamun and hanged him straightaway. Poor Shamun kept on crying all the time that he was quite innocent. But neither the guards nor the crowd paid any heed to his cries and protests.

LESSONS FROM THE HOLY PROPHETS

A brief review of the age of prophets makes one thing very clear. Right from the beginning of prophethood and the very start of life on this planet all prophets have been furthering one and the same noble purpose, guiding and reforming the people. The gist of the teachings of all of these great prophets was that God is One. He loves mankind. He desires that humanity should realize their common origin from Adam and Eve and learn to live like one loving family. He wants humanity to follow the straight path. He likes them to worship the One God rather than bow before all sorts of self-made idols and statues. Right from Prophet Adam (pbuh) to Prophet Muhammad (pbuh) this has been the essence of the Islamic way of life.

All of the prophets of Islam conveyed the Divine commandments and instructions to the people of the world. They organized systematic programmes of guidance and reform. During the course of their noble mission they faced bitter

OPPOSITIONS AND OPPRESSIONS

opposition. All sorts of painful impediments were placed in their way. Their messages were censored and distorted. They bore insults and injuries. They were rebuked and blackmailed. Swords and stones

were hurled at them. They faced murderous assaults and death traps. But the brave and benevolent prophets bore all those oppositions and oppressions with characteristic patience and wisdom.

It is regretful to note that very few people accepted the teachings of the prophets and reformed their thought and behaviour accordingly. Most of the people refused pointblank to listen to their message. There were some who disbelieved in the beginning but repented later on. They then reformed their lives in the light of the messages of the prophets.

What is basic and the biggest lesson emerging from the lives and teachings of the prophets? It could perhaps be summarized thus: God disapproves disorder and distrust, ignorance and evil to flourish unchecked on His earth. In order to

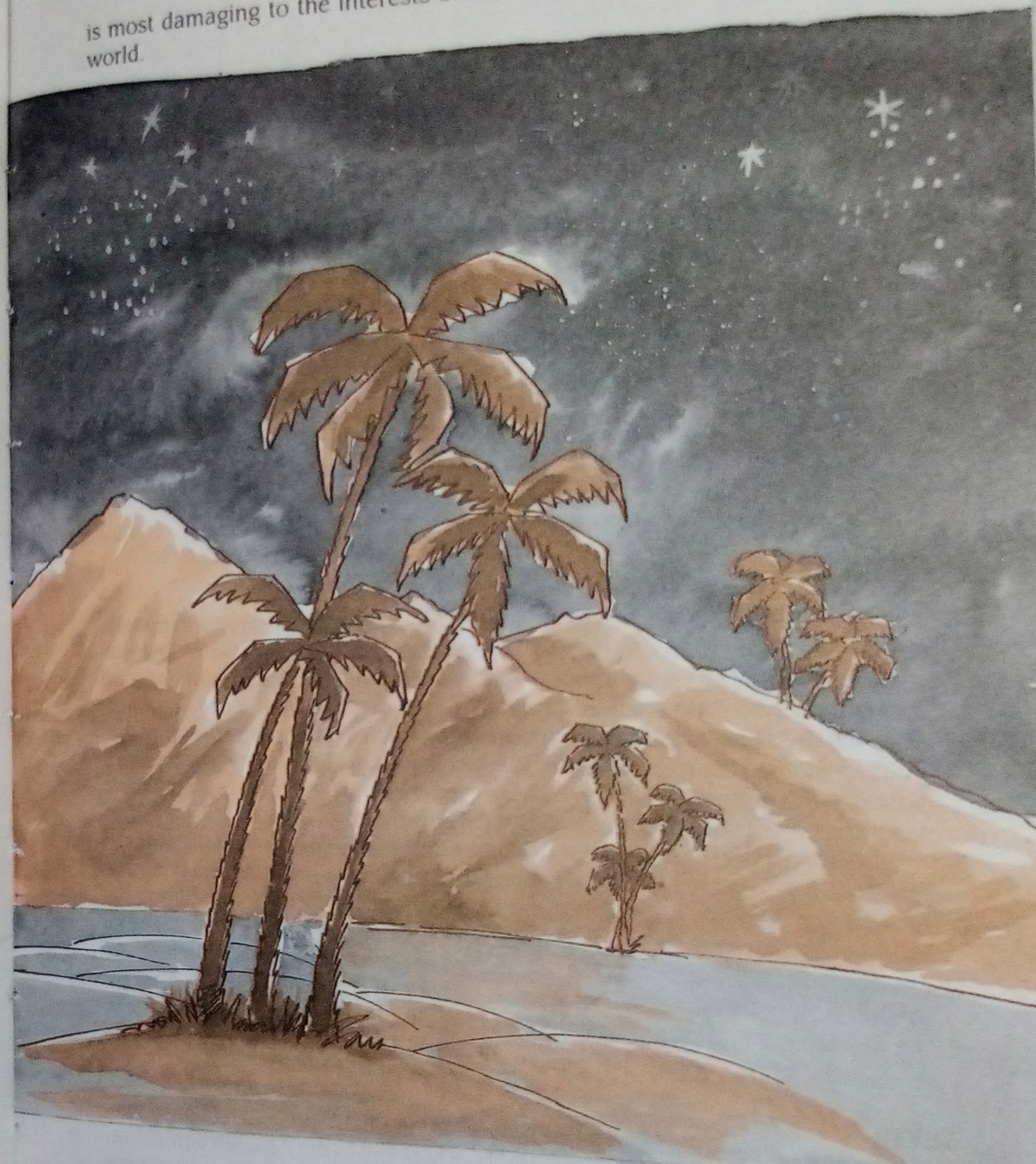
BASIC AND BIGGEST LESSON

contain the tide of evil and to promote the flow of good in all sectors of life He has been sending benevolent prophets to help and guide mankind. The individuals and nations which accepted the message and mission

of the prophets flourished in all walks of life. On the other hand, those who opposed and oppressed the truth were punished and perished.

In short the biggest lesson of the prophets' age boils down to the point that accepting and practising God's commandments as conveyed through His prophets pays the richest dividends. On the contrary rejecting their teachings

is most damaging to the interests of the individuals and the nations of the world.



Arabian Mountains Under a Starry Heaven

2

THE ERA OF PROPHET MUHAMMAD

(610 A.D. to 632 A.D.)

The era of Prophet Muhammad (pbuh) is an epoch-making period in the whole history of Islam. Characterized by spectacular change, reform and development this period is simply unparalleled in the entire history of humanity. God Almighty sent a long chain of prophets to educate and guide the mankind. They did their best to fulfil their noble mission of saving people from evil and of guiding them to the right path. But they achieved very little. They faced severe hostility and opposition. In some cases even the entire letter and spirit of their teachings were distorted and disfigured beyond recognition.

The situation was markedly different in the case of Prophet Muhammad (pbuh). He too had to face strong opposition, leading to conflicts and confrontations and even pitched battles. But he eventually succeeded in fulfilling his noble mission of an all-round change and development. In fact the creative change that he brought about in all sectors of human thought and behaviour stands simply unique in whole human history. The present chapter reviews the major events taking shape from birth to death of that great benefactor of mankind.

Over fourteen centuries ago while spring was in full bloom a lovely baby was born in a famous family of the sacred city of Makkah in the Arabian peninsula. The date was April 22, 571 A.D. According to the local calendar it was 12th

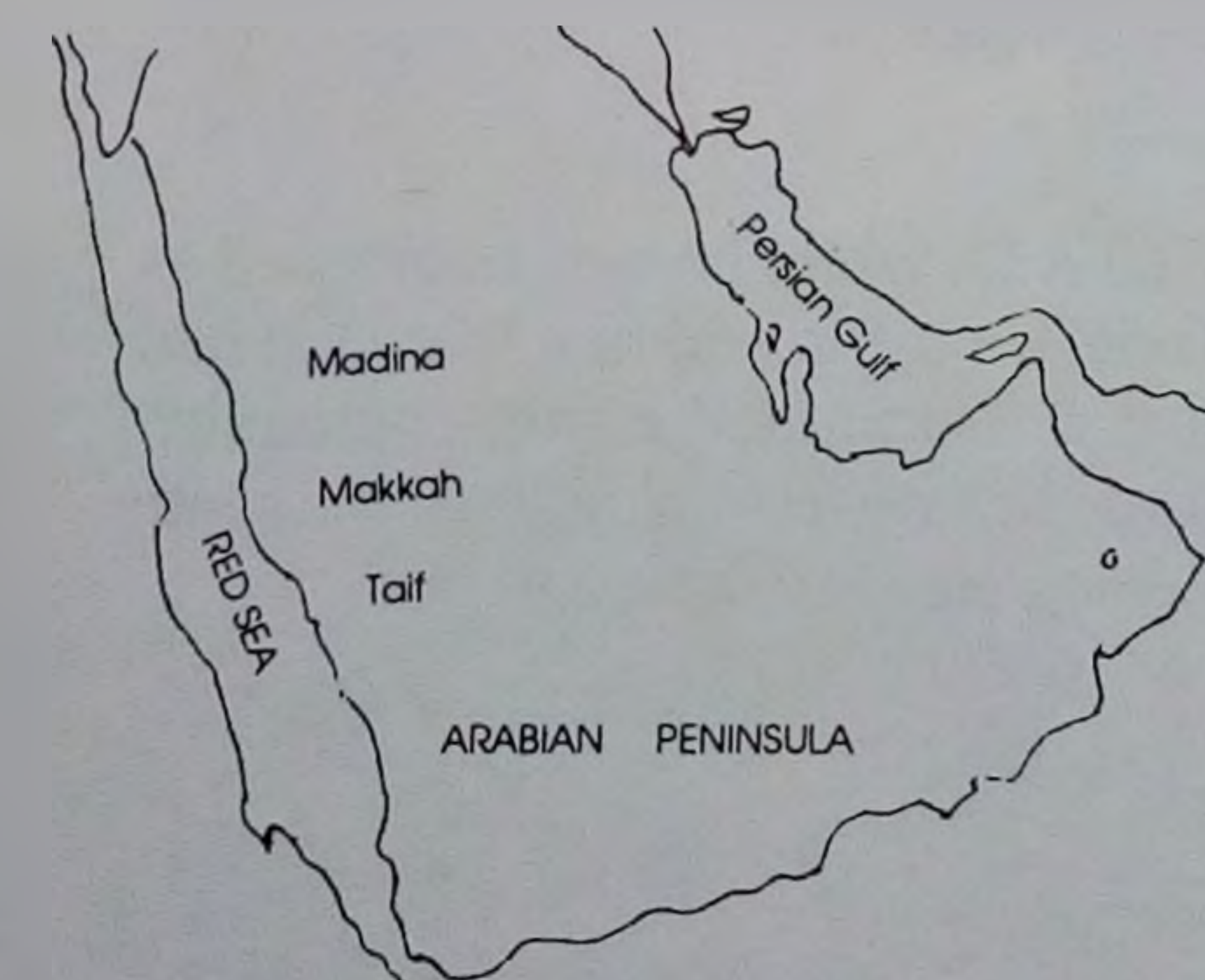
BIRTH OF THE BENEFACITOR

Rabi al-Awwal, the Year of the Elephant. The name of the year derives its origin from the historical fact that during that stormy year Abrahah, the arrogant ruler of Yamen, had invaded the sacred city of Makkah with his army of elephants. His intention was to demolish the age-old building of Holy Kaabah, the Holy House of God. The great legend goes on to say that right at that time a furious host of swallows swarmed the sky suddenly. They started dropping sharp-edged pebbles incessantly over Abrahah's elephant army. The torrential rain of pointed pebbles was so severe that King Abrahah's elephants got panicky. Turning back they started trampling their own men. Abrahah's elephant expedition was routed rather completely. He managed to escape to Yamen with great difficulty.

So that was the Year of the Elephant during which was born that great baby who shaped the world destiny as he grew up. That lovely baby had already lost his father a few months before his birth. His grandfather, Abd al-Muttalib, was the chief of the Quraish, the most honoured tribe of the times. He named the new-born babe as Muhammad. Time went by. Baby Muhammad grew into a healthy, honest and hardy youth. Impressed with the exceptional calibre of his character and personality a graceful trader lady of Makkah married him. She was Khadijah, the pious.

During the sixth century B.C. the entire Arabian peninsula had sunk into the deepest depths of degradation. Mental, moral and social deterioration had touched the peaks. The Holy Kaabah was overflowing with all sorts of idols

The House at Makkah Where Prophet Muhammad Was Born



Arabian Peninsula Showing Makkah

BEGINNINGS OF THE MESSAGE OF TRUTH

and statues. Idolatry had become the order of the day.

From his very early years Hadrat Muhammad had developed extreme aversion to the distressing deteriorations marring his surroundings. Cave Hira was situated about three miles away from Makkah. During his youth Muhammad used to frequent that cave to engage in deep meditation.



The Hira Cave

It so happened that on February 12, 610 A.D. while he was engrossed as usual in meditation Angel Gibrail visited him. He informed him that God had selected him as His messenger for educating and guiding the entire humanity. After about six months' interval the same angel came to him again at the same time. On that visit the following Quranic verses were revealed to him:

In the name of God, the Beneficent, the Merciful.

- (1) Recite in the name of your Lord Who created,
- (2) Created man out of a blood-clot.
- (3) Recite! and your Lord is Most Generous,
- (4) Who taught by the pen,
- (5) Taught man that which he knew not. (96: 1-5)

This is the first ever revelation in the whole history of the revelation of the Holy Quran.

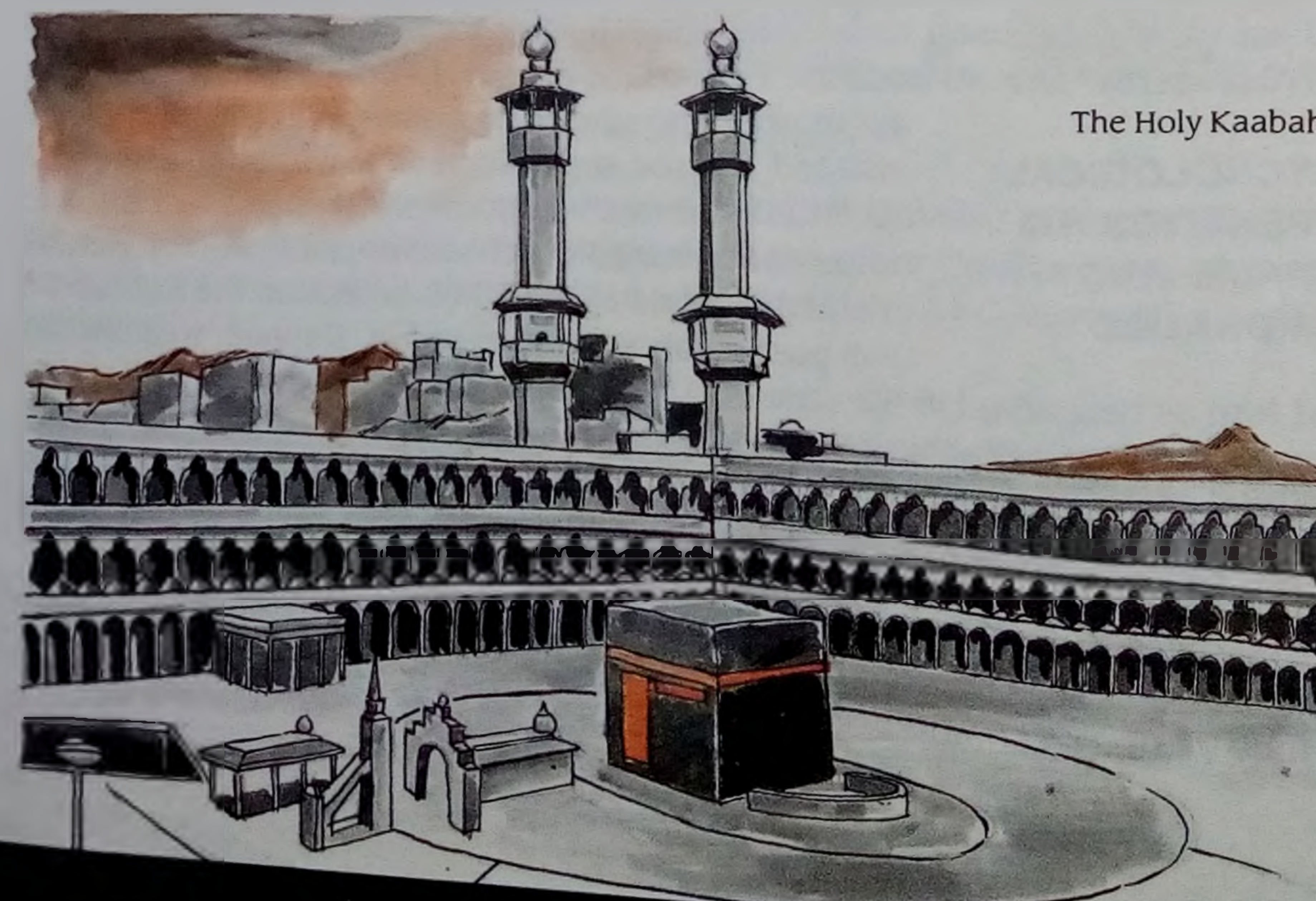
Prophet Muhammad (pbuh) was deeply interested in people's education, guidance and salvation right from the very beginning. But after his elevation to prophethood and the first revelation he started his noble mission with unusual vigour and vitality. Islam is the great religion of humanity which started with Prophet Adam (pbuh). During the age of Prophet Muhammad (pbuh) Islam got finalized as a comprehensive code of life.

ISLAM'S FIVE FUNDAMENTALS

A believer in Islam is known as a Muslim. Every Muslim has to follow five golden principles of life which form the fundamental pillars of Islam. They are:

- (1) *Shahadatain*: declaring and believing in the fact that there is no god except Allah and that Muhammad is the Messenger of Allah;
- (2) *Salah*: offering the five obligatory prayers everyday;
- (3) *Zakat*: paying 2.5% of one's annual savings for expenditure in God's way;
- (4) *Saum*: fasting from dawn to sunset each day throughout the month of Ramadan; and
- (5) *Hajj*: performing the annual pilgrimage to the Holy Kaabah in Makkah at least once in a lifetime.

In the beginning the size of the Muslim community was very small. They used to pray inside their houses or at quiet and secluded places. After sometime the Holy Prophet started preaching in public. When the number of the Muslims



The Holy Kaabah

OPPOSITION TO THE MESSAGE OF TRUTH

had reached round about 40 the Prophet one day went straight to the Holy Kaabah and preached openly about the doctrine of Oneness of God. In a quite clear-cut language he told the audience that the only correct and wholesome way of worshipping was praying to the One God rather than bowing before all sorts of man-made idols and gods. The Makkan pagans were already annoyed with his unpalatable preaching programmes. When they found him denouncing their ancestral idols they were greatly incited. A furious gang of pagans then fell upon him. One of his Companions, Hadrat Harith, stepped forward to disengage the unruly attackers. In a fit of frenzy they killed him there and then. This was the first martyr of Islam whose innocent blood got sprinkled over the sacred floor of Kaabah.

The Holy Prophet felt considerably depressed over the sad incident. But he continued his mission quite undeterred. With the passage of time he rather went on expanding and intensifying his programmes of mass education and guidance for the Islamic way of life. The pagans too continued mounting up their aggression and opposition. In the whole history of humanity Prophet Muhammad stands out as the only person who was the target of such a long chain of bitter opposition and oppression. The various dangerous devices employed to put an end to his life and his noble mission could be classified under three main categories:

- (1) Psychological offensives to defame and demoralize;
- (2) Deadly devices to murder; and
- (3) Bewitching through black magic.

Prophet Muhammad (pbuh) was an embodiment of honesty and truthfulness. That is why he used to be addressed by the most honoured titles of "the Trustworthy" (Amin) and "the Truthful" (Sadiq) right from his early years. But

PSYCHOLOGICAL OFFENSIVES TO DEFAME AND DEMORALIZE

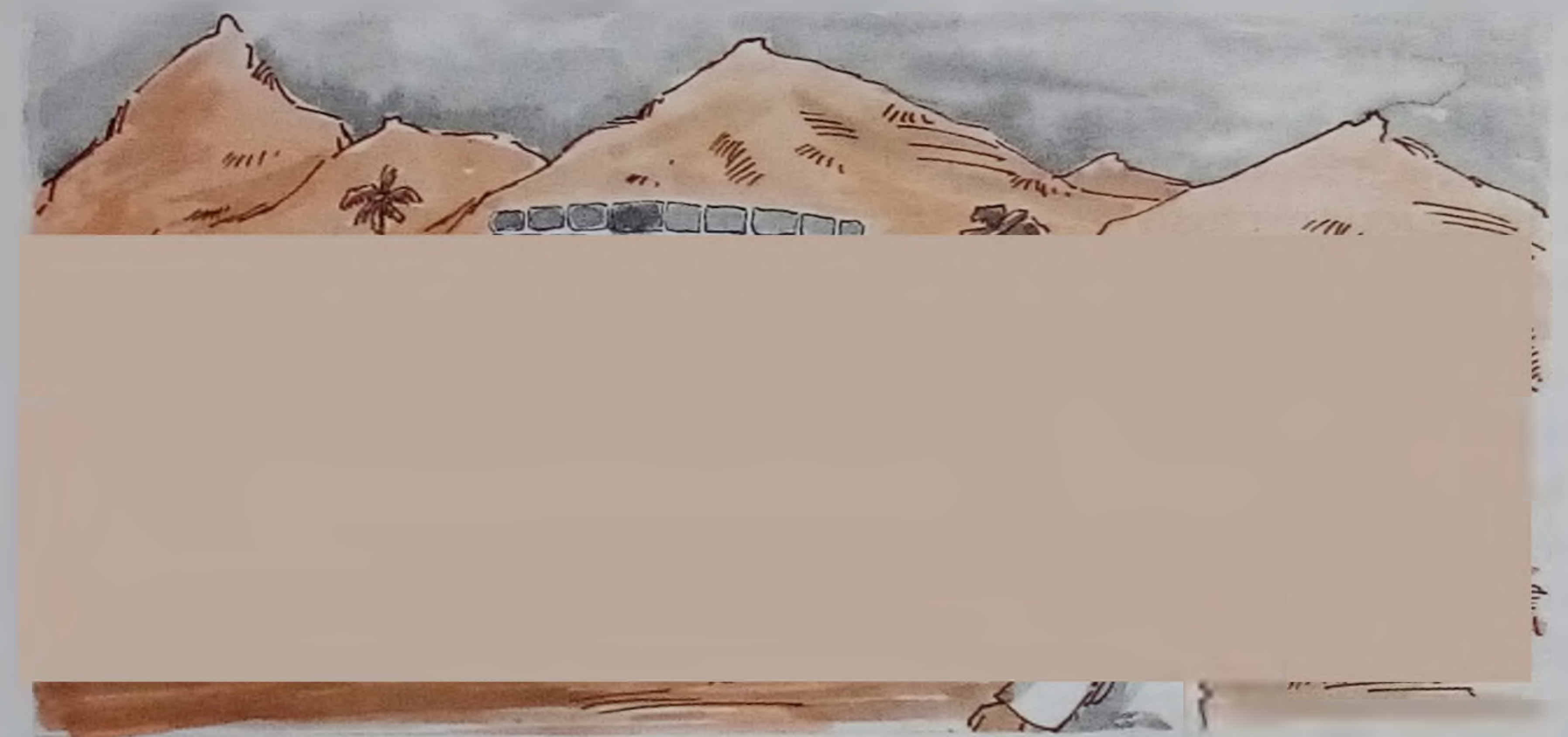
the moment he started preaching Islam he began to be insulted, abused and ridiculed. He was often addressed as "Mudhammam" (blameworthy) instead of his true name, Muhammad which means praiseworthy. He was even labelled as a liar. When he visited the Kaabah he was pushed about and jeered at. Rubbish was thrown

at him as he walked in the streets. All that was done to dishearten him and to make him stop preaching the new faith. In the whole of this mean and morbid model of the psychological warfare the notorious Quraish chief Abu Jahl was the foremost villain. However, despite all that the Prophet kept on propagating the message of truth without fear or falter.

The more effective and fruitful shape Prophet's mission assumed the more bitter and brutal did the pagans grow in their hostilities. One day they decided to effect a complete socioeconomic boycott on the Holy Prophet and his

tribe. A deed of boycott was accordingly drafted and hung on Kaabah's wall. When the psychological offensives grew too violent he went to the nearby town of Taif to preach Islam over there. But he was accorded rather more severe physical and mental torture. Consequently he returned to Makkah in an acute state of agony and anguish, dismay and depression. Abu Lahab's wife, Umme Jamil, used to taunt and tease him very frequently. One day she even determined to stone him to death. Failing in her deadly design she blurted out some nasty verses against the prophet. But she eventually met her evil fate. Once five vulgar youths cut nasty jokes at him. They too met with a dreadful doom. Many Makkan rustics used to wish him death. Later on they too met their evil end one by one.

When the pagans failed in their psychological offensives they started to tempt him by all sorts of luring bribes only if he renounced his revolutionary



The Boycott Deed Hung on Kaabah Wall

mission. Prophet's silencing reply was: "Even if the Quraish aristocrats place the sun on one of my hands and the moon on the other I will never renounce my noble mission. I will rather be quite willing to even lay down my life for its fulfilment."

In the whole history of religion there has not been a single missionary who was the target of as many murderous assaults as made on the life of Prophet Muhammad (pbuh). The first attempt on his life in the Kaabah has already

DEADLY DEVICES TO MURDER

been mentioned in the beginning. Once he was attacked by some ruffians while busy in the tawaf. Hadrat Abu Bakr got severe injuries while shielding him. One day while he was busy praying Abu Jahl dashed

at him in order to stone him to death. But he staggered back fearing some great invisible power. Just before accepting Islam even Umar had once rushed to kill him with a sharp sword. However, his entire mental outlook changed while he was still on the way. Accordingly he hastened to appear before the Holy Prophet to embrace Islam rather than to murder him. Once the big shots of Makkah held a secret meeting and decided to kill him at his house during sleep at night. But the prophet left the house quietly and migrated to Madina along with his Companion, Hadrat Abu Bakr. A luring reward of 100 she-camels was announced for his arrest. Many greedy chasers went out in search of the fleeing prophet. But they all returned unsuccessful.

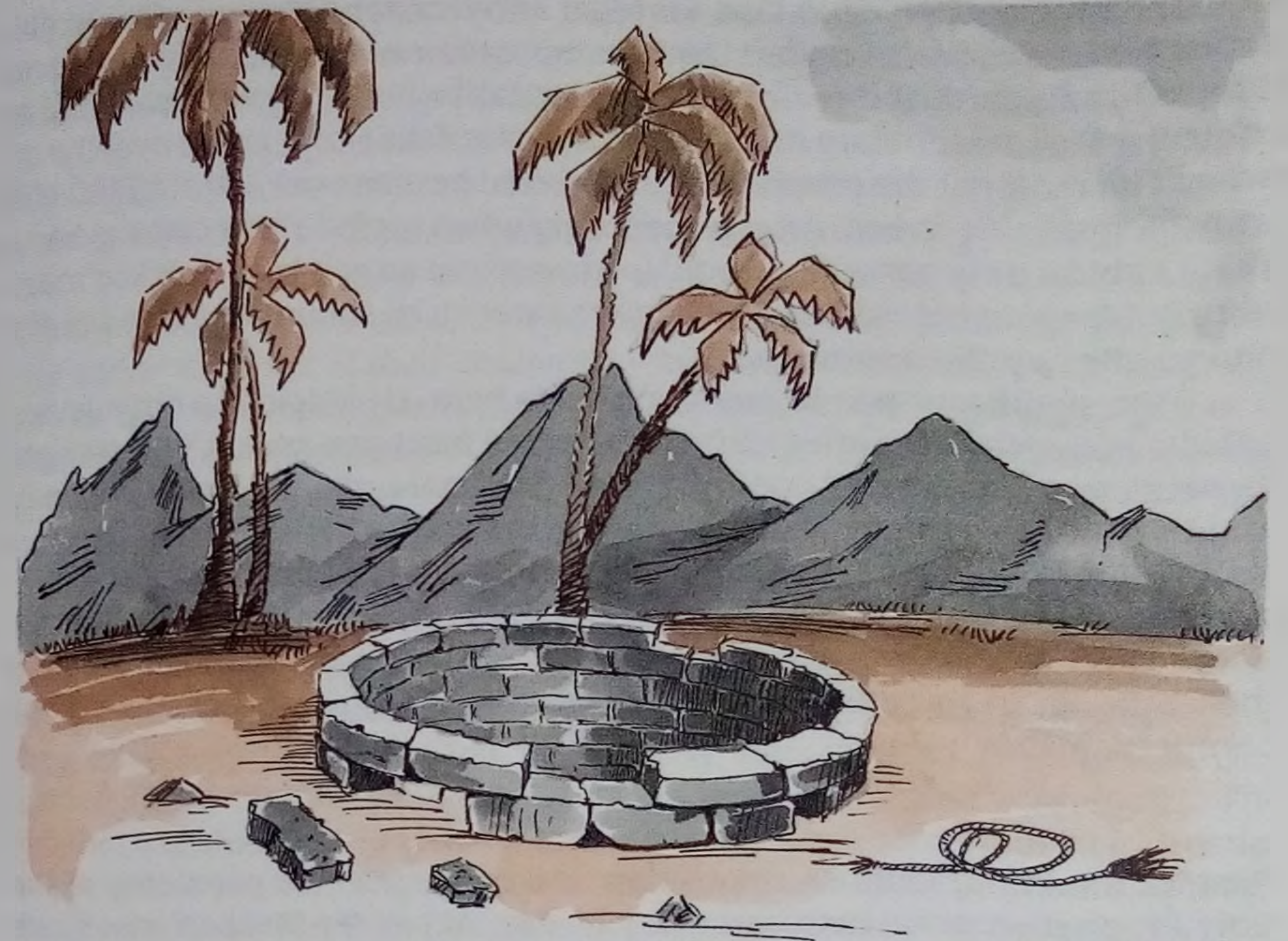
Attempts on prophet's life continued even at Madina. Once a Makkan pagan, Umair, arrived at Madina simply to murder him with a poisoned sword. But before he did anything the prophet told him quite calmly all about his evil intentions. He was simply amazed. He embraced Islam there and then. After their defeat in the Battle of Badr the pagans made several abortive attempts at his life during the second war at Uhud. A bedouin, Ghaurath, once made a futile attempt at assassinating the prophet while he was having a noon-nap under a tree. The notorious Jewish tribe of Banu Nudair once made a fruitless endeavour to crush him to death by rolling a huge stone over him from the roof of a house. On another occasion some Madinite Jews made an unsuccessful attempt to murder him during a fake feast. On still another occasion two rascals, Amer and Arbad, failed to kill him after engaging him in a fake discussion. Similarly, a wicked Jewish woman, Zainab al-Harith, once conspired to kill him by presenting him "gift" of a poisoned roast lamb. The prophet had a narrow escape. During the Conquest of Makkah an abortive assassination attempt was made at the prophet while he was performing the tawaf. Another vulgar youth, Shaibah, also made a futile attempt to kill him during those days.



Angry Abu Jahl Inciting Makkans Against the Holy Prophet



A Furious Pagan on Way to Kill the Holy Prophet



The Deserted Zarwan Well

Like the psychological offensives all varieties of the murderous assaults also failed. The desperate opponents also took recourse to black magic. The wicked Jews of Madina hired the expert services of magician Labid and his

BEWITCHING THROUGH BLACK MAGIC

notorious magician sisters. The conspiring magicians manoeuvred to obtain some of the hair of prophet's head and his personal comb. These articles were then subjected to a magic process and buried underneath a specific stone at the bottom of a deserted well at Zarwan. Along with the magic material two more articles were also placed in the well. One was a special cord with eleven knots and the other a wax effigy of the Holy Prophet with sharp needles piercing all over it.

This deadly magical offensive had a considerably damaging impact on prophet's personal life. His physical health was adversely affected. He felt considerable pain. He began losing weight without a plausible cause. His eyesight was affected. His memory was also badly impaired. This painful condition lingered on for about a year. Despite all that, however, the magic process failed to affect his prophetic life. He continued to lead the prayers and to preach and guide the people as a prophet as usual.

The prophet prayed to God for relief and recovery. Through Divine guidance he was made to understand the operation of Labid's magic. He was directed to unearth the entire magic material from the Zarwan well and to recite the Muawwidhatain (the last two Surahs of the Holy Quran) over the articles. The moment the prophet did as directed he came out of the magic spell with a remarkable speed. After his recovery when his followers came to know about Labid's dirty game they took up arms to put an end to the wicked magician. But the prophet calmed them down. Later on he summoned Labid and let him go after a polite reprimand.

Two significant points merit emphasis here: (1) Magic is a dirty device. Labid's magic failed to affect prophet's sacred functions as God's Messenger. Its pernicious impact was confined to his personal and physical life. Again its antidote was also made available through the Holy Quran which is a panacea for all ills and evils. (2) The event of Labid's magic is an unpleasant episode in prophet's life. The Muslim historians could have easily omitted it. But by mentioning an event of that obnoxious magnitude they established the fact that their attitude in recording history was always objective, dispassionate and comprehensive.

Despite mounting Quraish opposition and oppression the popularity of the Holy Prophet went on increasing day by day. At last the Makkan aristocrats held a secret emergency meeting presided over by Abu Jahl. They decided to

assassinate the prophet during sleep that very night. The prophet, however, managed to slip quietly from his house. He then set out for Madina along with his Companion, Hadrat Abu

STORY OF MIGRATION TO MADINA

Bakr. They stayed for three nights at the Thaur Cave situated outside the Makka city. On the fourth day they started their flight journey to Madina on camel backs.

The Makkan pagans were all the more furious to learn about prophet's escape. They announced a special reward of 100 she-camels for his arrest. Motivated by the greed of the fabulous reward many dare-devils went in search of the prophet on horse backs. But none had any luck. In order to evade detection the prophet had preferred a long and windy path along the sea coast rather than the conventional straight and short route. Following that zigzag way the prophet and his Companion at last reached Madina safe and sound.

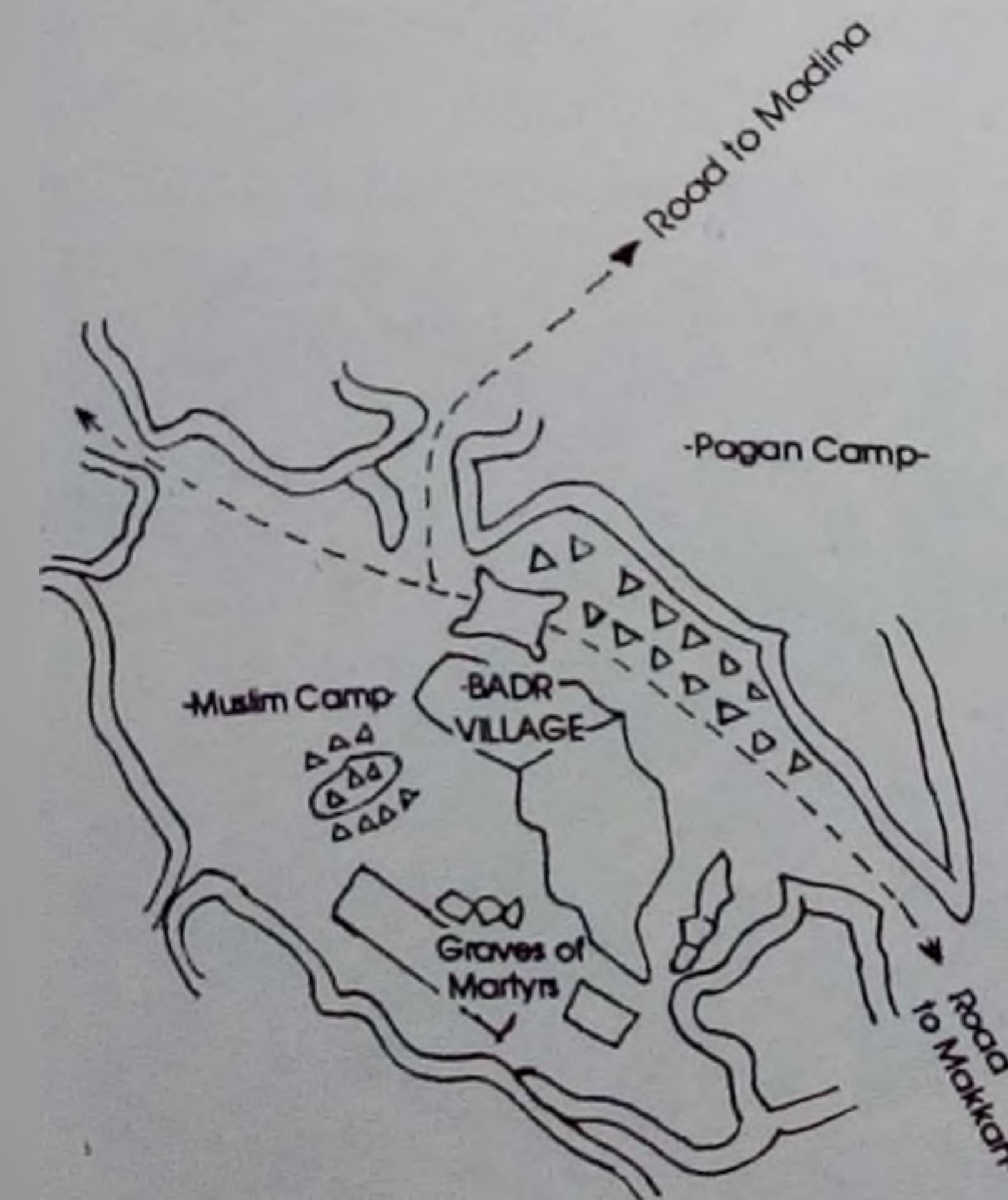
Many Muslims had already migrated to Madina and had settled there. Those migrating refugees were already waiting for prophet's arrival rather impatiently. They accorded him a warm welcome. Batches of jubilant Muslim children welcomed him by singing joyous songs. The prophet was very happy to meet the joyful children.

After their migration to Madina the Muslim community was living very happily and peacefully at the new place along with their prophet. But the Makkan pagans were not prepared to let them live in peace. So after a short while they

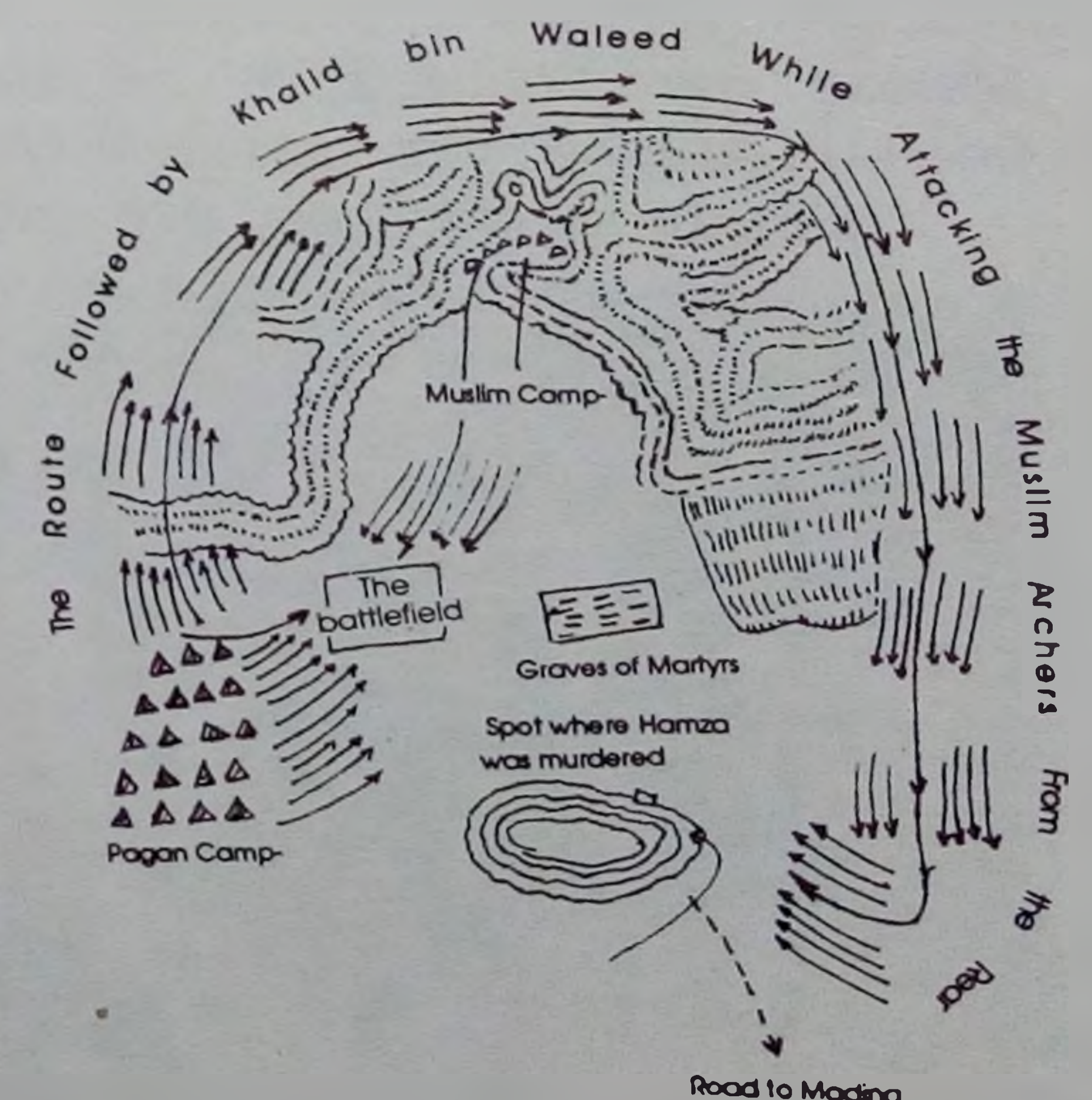
TWO GREAT WARS OF ISLAM

raised a huge army and invaded Madina. The prophet came out with a small contingent of 313 Muslims to defend the city. The first battle between the Muslims and the pagans was fought at Badr, a small village, 80 miles south-west of Madina. The pagans suffered a crushing defeat. Abu Jahl and many other of their noteworthy leaders were killed. The Muslim victory established their supremacy over the area. Enemy defeat cast a gloom of sadness and acute depression among the Makkan pagans. The fire of revenge and retaliation kept on burning in their hearts. They busied themselves in hectic preparations for a return fight.

When the revengeful pagans finalized their war preparations they invaded Madina again with an army of 5,000 men. The Muslim forces comprised only 700. The two armies clashed around Uhud, a mountain three miles away from Madina. The Muslim army was far inferior in size and equipment. But they fought so heroically that the pagans soon started fleeing from the battlefield. At this the victorious Muslims began to amass war spoils. The prophet had stationed 50 archers on a nearby strategic mountain pass in order to prevent a possible enemy attack from the rear. Those archers had been directed not to leave their positions in any case. On seeing the Muslims engaged in grabbing the booty the archers also joined the looting spree. When the retreating pagans saw the strategic mountain pass unmanned one of their



Map of Battle of Badr



Map of the Uhud War

seasoned warriors, Khalid bin Walid (who had not yet embraced Islam), made a lightening attack on the Muslims from that side. This sudden and surprise back attack changed the battle situation in enemy's favour. The Muslims sustained heavy losses. Even the prophet lost four of his front teeth and had a narrow escape. Seventy Muslims were martyred whereas only thirty pagans lost their life. Intoxicated by victory the pagans desecrated the Muslim martyrs and mutilated their organs. They then left for Makkah in a jubilant mood.

Negligence to Holy Prophet's clear-cut instructions about the archers turned a winning battle into a humiliating defeat.

After the Uhud debacle the Muslims engaged themselves rather more seriously than ever before in rebuilding their lost prestige and glory. With the help of prophet's war expeditions, his civil policies and political treaties they eventually succeeded in emerging as a well-organized force.

THE CONQUEST OF MAKKAH

Till at last a day came when they decided to liquidate idolatry completely from the sacred city of Makkah.

Accordingly the prophet started from Madina on 10th Ramadan, 8 A.H. (11th February, 630) with a big army of 10,000 men. They reached Makkah on 20th Ramadan (21st February).

The Muslim army surrounded the city immediately. After a hurried assessment of the critical situation the Makkans concluded that it was now too futile to oppose the Muslims. Their leader, Abu Sufyan, accepted Islam. Conscious of their past misbehaviour the pagans felt extremely apprehensive of their future fate. But when the Holy Prophet liberally declared a general amnesty everyone felt relieved and joyous. So all the processes of the Conquest of Makkah were finalized without any bloodshed. The Muslim rule was thus finally established over that great ancient centre of civilization and culture.

After the conquest of the historic city, the prophet entered into the Holy



Broken Pieces of Kaabah's Idols Smashed by the Holy Prophet

Kaabah and smashed all the idols and statues stationed inside. Soon a huge heap of broken pieces got piled high outside the Kaabah gate. Clearing the Kaabah of the contamination of all sorts of the pagan idols was the most spectacular aspect of the Conquest of Makkah. After the conquest the Muslims continued their mission of disseminating Islam over the entire Arabian peninsula with added zeal and zest. Consequently the light of Islamic teachings went on illuminating people and places everywhere.

Soon Islam began to enlighten all parts of the Arabian peninsula. Islam's supremacy and prophet's sovereignty began to be acknowledged everywhere. The pagan Arab tribes started to turn away from idolatry and to bow before the One God. The experience of embracing Islam generated a new sense of togetherness and brotherhood among them. This resulted in the liquidation of all age-old jealousies, hatreds, hostilities and feuds.

During the later days of Zilqaadah, 10 A.H., the Holy Prophet was seen busy in Hajj preparations. Large groups of eager Muslims then began to flock Madina with the hope of enjoying the privilege of performing the pilgrimage in his pleasant company. At last the prophet set out for Makkah with a caravan of 1,00,000 devout pilgrims. At

THE CHARTER OF LOVE AND PEACE

Zul-Hulaifah, a little distance away from Madina, this glorious caravan camped for the night. The following morning they resumed their journey after the dawn prayer and the donning of the pilgrim costumes (ihram).



Tents of the Hajj Pilgrims

During that memorable Hajj the prophet delivered his historic address at the Arafat plain while riding his she-camels, al-Qaswa. That great address is rated as an unparalleled masterpiece of love, brotherhood and peace. Here are a few excerpts from that momentous discourse, known as Khutbah Hijjatul-Wida.

"O people! listen to me attentively for I may not be present amidst you here after this occasion.

Your lives and properties are as sacred to you till the Day of Resurrection as this day and this month.

If anyone of you holds a trust he should return it to the owner. From today all types of usury is banned in toto. You are entitled only to the principal amount. Do not oppress anyone. You will not be oppressed.

Your womenfolk have a right on you. You too have a right on your womenfolk. Remember every Muslim is a brother of every other Muslim. All Muslims are united as brothers...."

That historic Hajj was prophet's last Hajj. That is why it is known as the Farewell Pilgrimage. After the Prophet's Last Address the following Quranic verses were revealed at Sakhrat:

"This day have I perfected your religion for you, have completed My blessing upon you and have approved Islam as your religion." (5:3)

After having laid the solid foundations of human civilization and culture, peace and progress, the creative mission of the Holy Prophet (pbuh) had been finalized. It now appeared as if he knew that he was about to depart from the

mortal world. For quite sometime during the past he had been feeling some physical pain.

But during June, 632 A.D. that pain began to intensify. When sickness grew more painful he

directed Hadrat Abu Bakr to lead the prayers in his place at the Prophet's Mosque.

At last that sad day arrived which was the last day in the glorious life of the greatest benefactor of humanity. That day he had some last words with his loving daughter, Fatimah Batool. He had some farewell kisses of his grandsons, Hadrat Hasan and Hadrat Husain. Then on Monday, 12th Rabi al-Awwal, 10 A.H. (8th June, 632 A.D.) he breathed his last in the lap of his caring wife, Hadrat Ayesha. On that mournful day Hadrat Ayesha did not even have a little oil to pour into the household lamp. So that woeful night the lamp in the house of the great benefactor of mankind had to be lighted with oil borrowed from a neighbour.

Prophet's death news spread like wild fire in the whole of the Arabian peninsula. The Muslim community sank into a sea of depression and dismay. The dead body of the Holy Prophet (pbuh) had not been buried yet when a short-sighted Muslim started creating panic by declaring himself as the prophet's successor. However, the timely intervention of the Muslim Ummah under the wise leadership of Hadrat Abu Bakr and Hadrat Umar brought the situation under control. In deference to the principles of Islamic democracy the prophet had not made any nomination about his successor. Election

had to be effected on the basis of piety, virtue, ability and intelligence. As Hadrat Abu Bakr had been honoured by the prophet himself to lead the prayers in his place during his fatal sickness he was unanimously approved to be best choice on merits.

After the sad demise of his loving father no one ever saw smiles on the face of Hadrat Fatimah Zahra. Living only for a brief span of six months after the Holy Prophet's transition she too set out on the journey to her eternal abode in the paradise.

LESSONS FROM THE PROPHET'S ERA

Prophet Muhammad's (pbuh) life is the best model for the entire mankind. All those values and virtues which could inspire and motivate anyone anywhere shine crystal clear in his loving character and personality.

The Holy Prophet was an ardent lover of truth and goodness. Friends and foes all admitted unanimously that he was a model of a truthful person. That is why he was referred to by the coveted title of "the Truthful" (Sadiq) even from his

BEST QUALITIES IN THE BEST PERSONALITY

early years. He was an exceptionally-honest and trustworthy individual. That virtue earned him the most honoured title of "the Trusted" (Amin).

These were not the only qualities bestowing beauty to his benign being. He was in fact the embodiment of the peaks of all human virtues. He was a man of character. He was brave and courageous. He was steadfast and persevering. He was liberal and generous. He was just and upright. His heart overflowed with sympathy and compassion. All his acts and moves bore the stamp of wisdom and maturity.

Apart from the highest qualities of character and conduct his habits and attitudes were extremely pleasant. He was a picture of health and harmony. He was active and hardworking. He was considerate towards all people, especially the weak and the oppressed. He could not even imagine of violating contracts and commitments. He preached and practised simple and clean living.

In short, the Holy Prophet was the culminating point of all human values and virtues and was dedicated to the love and service of mankind. It is because of these lovable virtues that the Holy Quran refers to him and him alone as the best standard for all mankind.

Who could fail to admire and to love such a charming person? In the whole history of humanity Prophet Muhammad (pbuh) stands out as the only person who was accorded so tremendous and so spontaneous a love and affection.

THE MOST LOVING FIGURE IN HISTORY

Ever since his appearance and exit from the worldly scene veneration and love for him has never ceased to grow even for a short while. Indeed it shall always continue to grow till eternity.

Why does mankind love and adore Prophet Muhammad (pbuh)? The answer is not hard to find. Prophet Muhammad loved people from the core of his heart. He guided the distressed humanity to the right path. He illuminated the darkest of the lives with the brightest of the rays of hope and health. When he emerged on the scene the Arabian peninsula had sunk to the deepest depths of deprivation and degradation. But the day he started his noble mission things began to change fast. By the time he left the world Arabia had started to emerge as a centre of great civilization and culture. In fact the gigantic transformation of human thought and behaviour that Prophet Muhammad (pbuh) brought about in a short span of time is simply unprecedented in the whole history of human development. It is a stark historical fact that his inspiring teachings were and are still the biggest source of human guidance and greatness.

This fact is patent on record and acknowledged by everyone. This indebtedness and deep sense of gratitude to Prophet Muhammad (pbuh) for his infinite services to humanity is the reason why he has been showered with incredibly-high amount of love and admiration. With the passage of time that love and veneration go on increasing unfaded.

It is indeed a sign of sanity to love and adore Prophet Muhammad (pbuh). But there are right and wrong ways of loving him. The best way of showering love and affection on him is to inculcate the values and virtues that he cherished.

THE RIGHT WAY OF LOVING THE PROPHET

Expression of love and gratitude in the conventional words and styles is essential, no doubt.

But the best way of appreciating and loving the Holy Prophet is the practical way. When we

reform our habits and attitudes and model our entire thought and behaviour after the Prophet we indeed pay him the best possible respect and homage. Another practical way is to involve ourselves actively in the process of the social, economic, political and cultural change. Such are the right ways of loving our beloved Prophet. Such action-oriented love and respect pays rich dividends in the long run. It proves helpful to others as well. It makes us a better person and a better Muslim. And that is the crux of the teachings of the Holy Prophet.

Such a practical way of loving and homaging him has withstood the test of history. The individuals and nations who paid him homages the practical and the realistic way have always flourished and thrived. On the other hand, those who ignored this basic truth were doomed to suffer in all departments of life.

Obedience to Holy Prophet is a great honour that anybody could be privileged to enjoy anywhere in the world. Disobeying him is not only a display of bad taste but a manifestly-losing bargain as well. The case of the 50 archers in the

CONSEQUENCES OF OBEYING THE PROPHET

Uhud Battle, who left their post, is an example to be quoted. A moment of negligence to the standing instructions of the prophet cost them heavily. The entire Muslim Ummah was also penalized massively for that big blunder.

An insightful study of the entire history of Islam endorses the same truth. Obedience to God Almighty and the Holy Prophet (pbuh) is replete with individual and collective gains here and hereafter. On the contrary, disobedience is damaging, deadly and disastrous. That is why when the Holy Quran highlights the necessity and utility of obedience to God Almighty it also stresses the urgency of obedience to the Holy Prophet (pbuh).

Prophet's Mosque at Madinah



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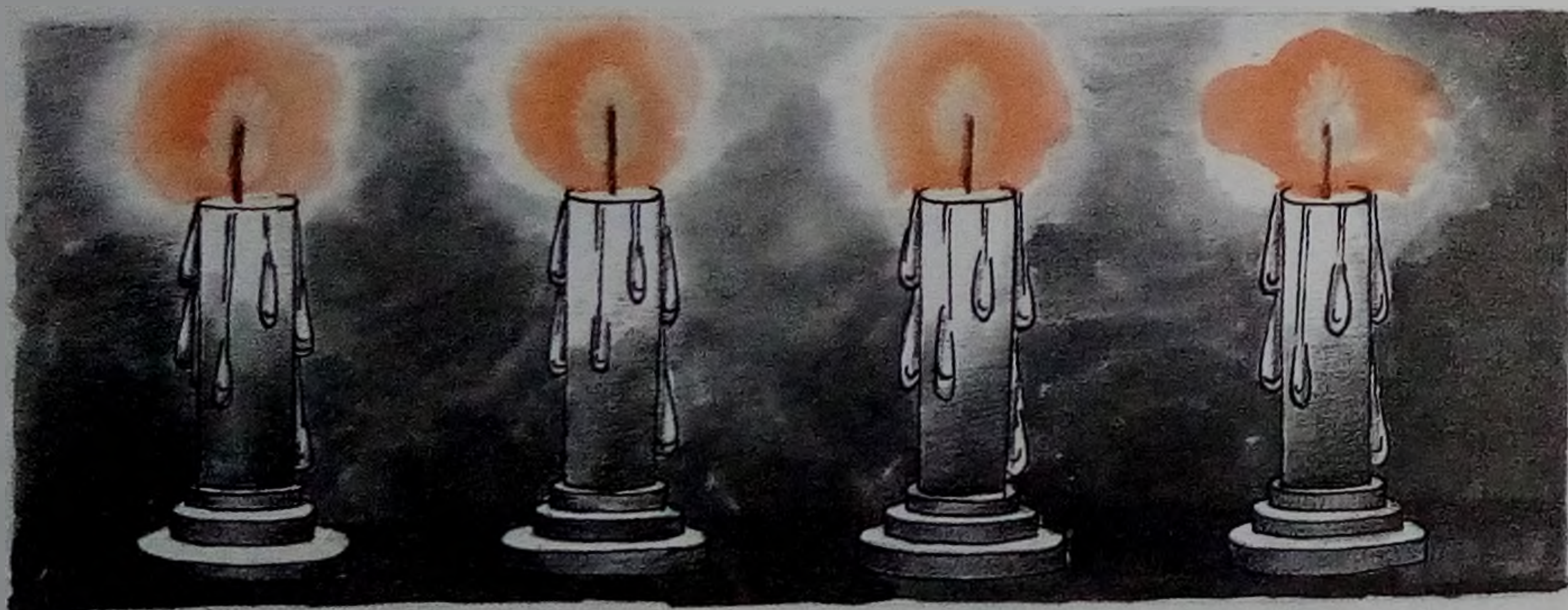
THE FOUR RIGHTEOUS
CALIPHS

11–40 A.H. (632–661 A.D.)

After the demise of Prophet Muhammad (pbuh) four of his most distinguished companions had the honour of leading the affairs of the Muslim community. Despite their minor failings and falters these four greats proved to be the true successors of the Holy Prophet on the whole. That is why they are known as the Righteous Caliphs. These four Righteous Caliphs are:

- (1) Caliph Abu Bakr Siddique,
- (2) Caliph Umar Farooq,
- (3) Caliph Uthman Ghani, and
- (4) Caliph Ali Murtada.

In piety and virtue, experience and excellence all of them were of equal status and calibre. For instance all of them figure foremost in the list of "the Ten Blessed Persons" (al-Asharah al-Mubashsharah) who were conveyed news of their admission to the Paradise even during their lifetime.



The Four Great Caliphs

CALIPH ABU BAKR SIDDIQUE

11–13 A.H. (632–634 A.D.)

Hadrat Abu Bakr Siddique was the first Caliph of Islam. His original name is Abdullah. Abu Bakr is his family name. Siddique (friend) is his title because he was Holy Prophet's friend and companion from the beginning to the end. As he also stayed with him in the Thaur Cave during their flight from Makkah he also got the privileged title of "the Companion of the Cave".

After Prophet's death some differences arose among the Muslims over his succession which assumed a serious shape. However, the controversy was soon resolved. According to the basic principles of Islamic democracy only the most pious and the most capable Muslim is entitled to leadership. As Hadrat Abu Bakr came up to all the requisite standards of excellence he was unanimously elected as the first Caliph. Hadrat Ali was Prophet's first cousin. He happened to be the husband of Prophet's daughter, Fatimah Zahra. His piety, ability and courage were acknowledged by everyone. But Hadrat Abu Bakr enjoyed an unusual honour which gave him an edge over all other eminent Muslims. It was he and he alone who had been Prophet's companion during the Migration. Again, it was he who was directed by the Prophet to lead the prayers during his fatal illness. The Prophet often used to say: "I have paid back everybody's debts of gratitude. But my debt of gratitude to Hadrat Abu Bakr shall be paid back by God alone on the Resurrection Day." A perspective consideration of all such factors went a long way in Hadrat Abu Bakr's election as a Caliph.

When the Muslims had taken oath of allegiance to Hadrat Abu Bakr he delivered his inaugural address as the Caliph in the Prophet's Mosque. In that public address he made it quite clear that obedience to him was obligatory only

THE CALIPH FURTHERING
PROPHET'S MISSION

so long as he followed Quran and Sunnah. Immediately after assumption of office he got engrossed in the development plans, reform programmes and welfare projects.

The overall conditions prevailing at that time were not satisfactory. Yet by virtue of his words and deeds Caliph Abu Bakr soon proved himself to be worthy of the great trust reposed in him by the Muslim community.

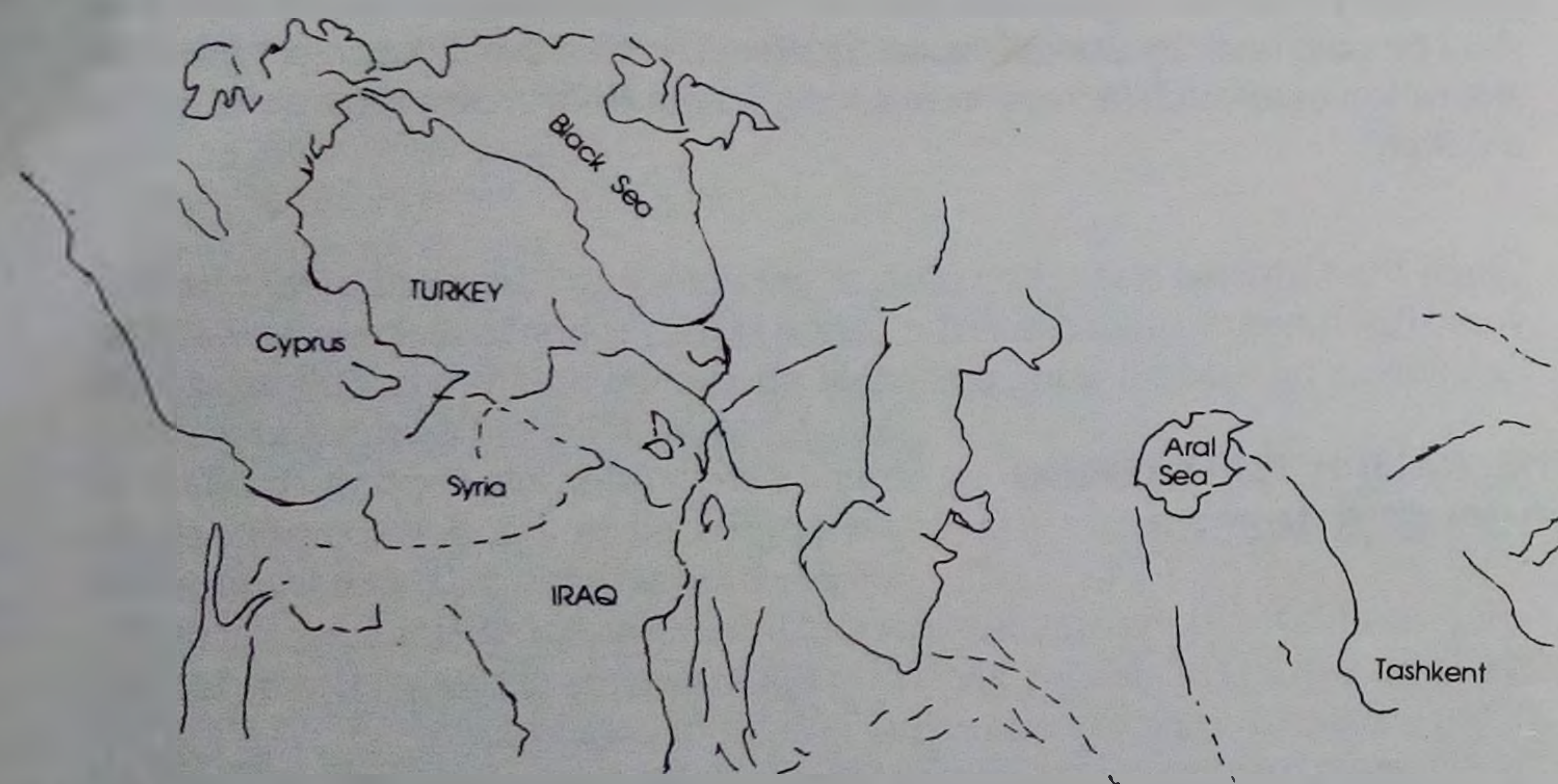
Certain mischievous Muslims had laid false claims to prophethood even while the Holy Prophet was alive. Among such dummy prophets was a charming woman also. Many simpletons had begun to rally round the flags of those crafty claimants. In some areas certain wavering Muslims had even started to renounce Islam. Caliph Abu Bakr declared jihad against all such deviants. He overpowered all of them through effective persuasions and organized military operations. Some short-sighted Muslims had refused to pay the zakat

because they thought that their wealth would decrease with the payment of the tax. They had started to exert all sorts of political pressures on the Caliph for exemption from payment of zakat. The Caliph, however, stood firm like a rock and turned down all such anti-Islamic proposals.

A large number of the Prophet's Companions had been martyred in the Tabuk Battle. In order to retaliate the death of those martyrs the Holy Prophet had deputed Hadrat Zaid bin Harith's 17 years old brave son, Hadrat Usama, to Syria

ABU BAKR'S MILITARY EXPEDITIONS

with the command of the unit of the Muslim army. But owing to Prophet's sickness and death Hadrat Usama and his detachment had to return to Madina. Immediately after assumption of office Caliph Abu Bakr deputed Hadrat Usama again to Syria to fulfil Prophet's interrupted mission without further delay. Hadrat Usama soon returned home after successful completion of the Syrian military expedition. The Caliph then set out in person at the command of the Muslim army to crush various internal uprisings with an iron hand.



Map Highlighting Syria

During those days the Arabian peninsula used to be surrounded by the two most powerful empires of the time: (1) the great Persian empire situated towards the east, and (2) the equally powerful Roman (or Byzantine) empire located on the west. Both of these super powers had earned a great name and fame. But oppression and cruelty to the poor people and popularity of idolatry and polytheism had gone too far in both these empires. The Holy Prophet had once addressed a letter to Khusro Pervaiz, the emperor of Persia, inviting him to accept Islam. That short-sighted ruler had, however, torn the letter to pieces. In a fit of frenzy he had even ordered the arrest of the Holy Prophet. Similarly the Roman empire had also become the centre of all sorts of ills and evils. Syria used to be a part of the Roman empire those day.

Caliph Abu Bakr drew a plan to teach a befitting lesson to both of those arrogant empires. To settle accounts with the Persian empire he deputed the famous Muslim general, Hadrat Khalid bin Walid, to Iraq along with a big army. The famed statesman-cum-general, Abu Ubaidah Jarrah was also given the command of a big army and sent towards Syria for military action against the Roman empire. Both of these great generals made spectacular achievements on all war fronts. They made valuable additions to the Islamic state by conquering considerable territories of those empires.

Caliph Abu Bakr was a seasoned administrator. He displayed great statesmanship and foresight in administering and expanding the Islamic state. He organized the Muslim army, established the system of justice and introduced rational procedures of payment and collection of zakat. In short, he maintained the letter and spirit of Holy Prophet's noble mission with remarkable zeal and zest.

One of his major achievements is compilation of the Holy Quran in a book form. The revelation of the Quran had been finalized during Prophet's time.

The Muslims had been preserving the various Surahs on wooden pieces, stone

COMPILATION OF THE HOLY QURAN

slabs, camel skins, bark of the palm trees, pieces of paper, etc. In addition several Huffaz of the Holy Book had also emerged during the meantime. However, many a Hafiz had been martyred in various battles. A serious danger had thus arisen about the possible future loss of some portions of the Holy Book.

Caliph Abu Bakr felt greatly perturbed over the situation. Hadrat Zaid bin Thabit was one of the scribes of the revelations during the Prophet's times. The Caliph directed him to collect all the Quranic verses from all different sources and to compile them in one place in the form of one complete Book. The frontiers of the Muslim state were expanding at a rapid rate. The proposed compilation was intended to help the Quran readers in all parts of the expanding state. The entire project was finalized later under the supervision and gui-

dance of the third Caliph, Hadrat Uthman.

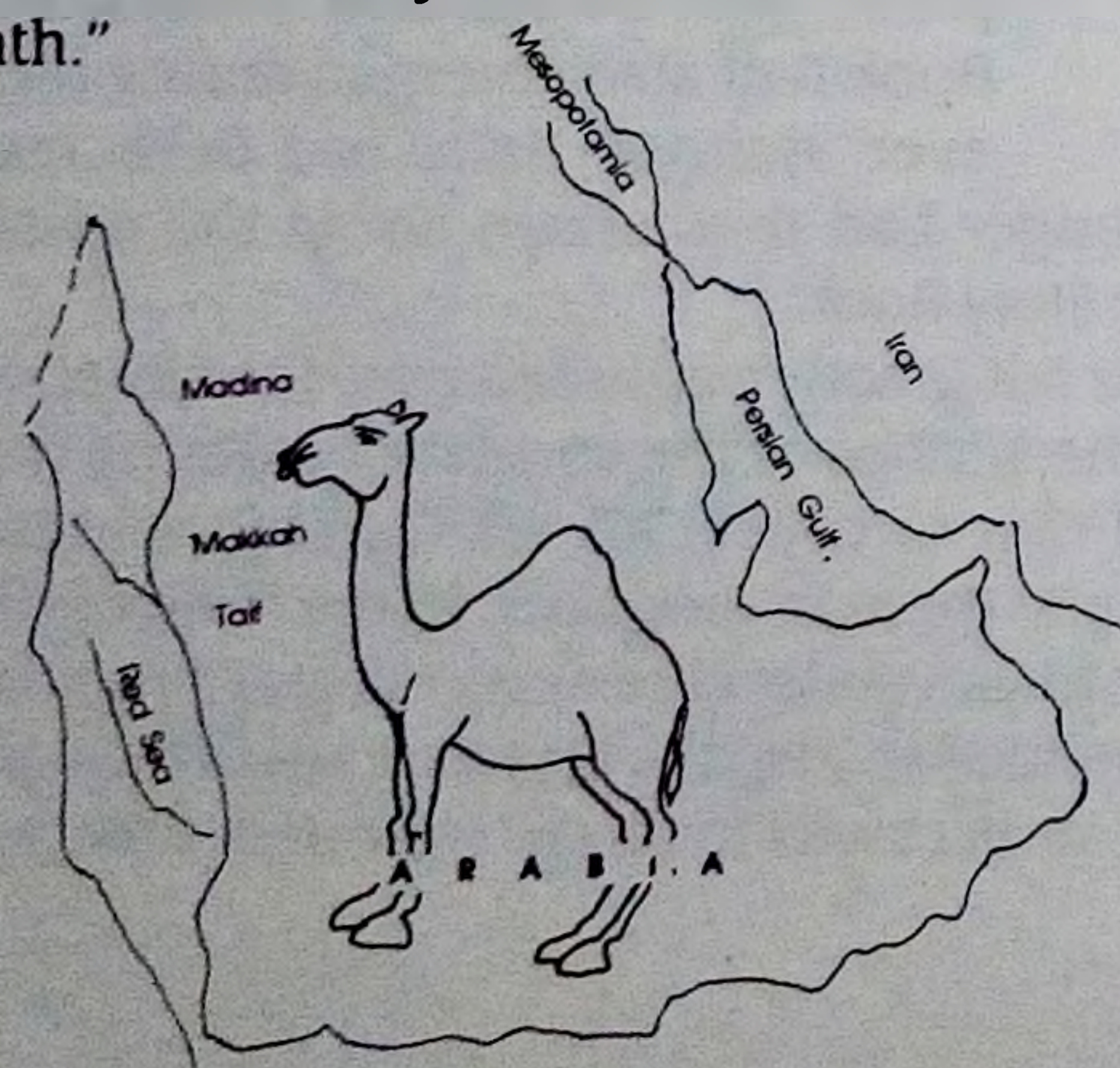
During 634 A.D. Caliph Abu Bakr fell sick. When his sickness intensified he summoned the worthy Companions of the Holy Prophet. On his proposal Umar bin al-Khattab was unanimously elected on merits as the second Caliph of Islam. After a brief caliphate of 2 years and a few months Caliph Abu Bakr breathed his last on Monday, 22nd Jamadi al-Awwal, 13 A.H. (22nd August, 634 A.D.) between the Maghrib and the Isha prayers. He was sixty-three. The last words on his lips at death were: "O God, may I die in Islam and join me with the good people."

CALIPH UMAR FAROOQ

13-24 A.H. (634-645 A.D.)

During his pre-Islamic days Umar used to be a bitter opponent of Islam. Once he had even dashed to sword down the Holy Prophet. But while still on his way he learned that even his own sister and her husband had long since accepted Islam. Accordingly he changed his course and went straight to their house. They were busy reciting the Holy Quran. In a fit of fury Umar gave them such a brutal beating that both of them started bleeding. The couple, however, kept on saying that they would rather prefer to die than to renounce Islam. Umar was greatly shaken inwardly because of their unusual courage and determination. When he read a few leaves of the Holy Book his mental world changed all of a sudden. He then rushed straight to the Holy Prophet and embraced Islam. Hadrat Umar wielded enormous power and prestige at Makkah. Immediately after his joining the folds of Islam the Muslim morale went sky high. They started to offer prayers publicly at the Holy Kaabah.

Hadrat Umar was a man of such a high calibre and wisdom that the Holy Prophet used to consult him on emergencies. After the Migration he accompanied the Prophet in all the military expeditions. He was the chief advisor of the first Caliph. In his inaugural address on assumption of office he told the audience: "Arabia is like a camel which follows its master. It is the duty of the leader to be careful about the way he leads them. I swear by God that I will lead you to the right path."



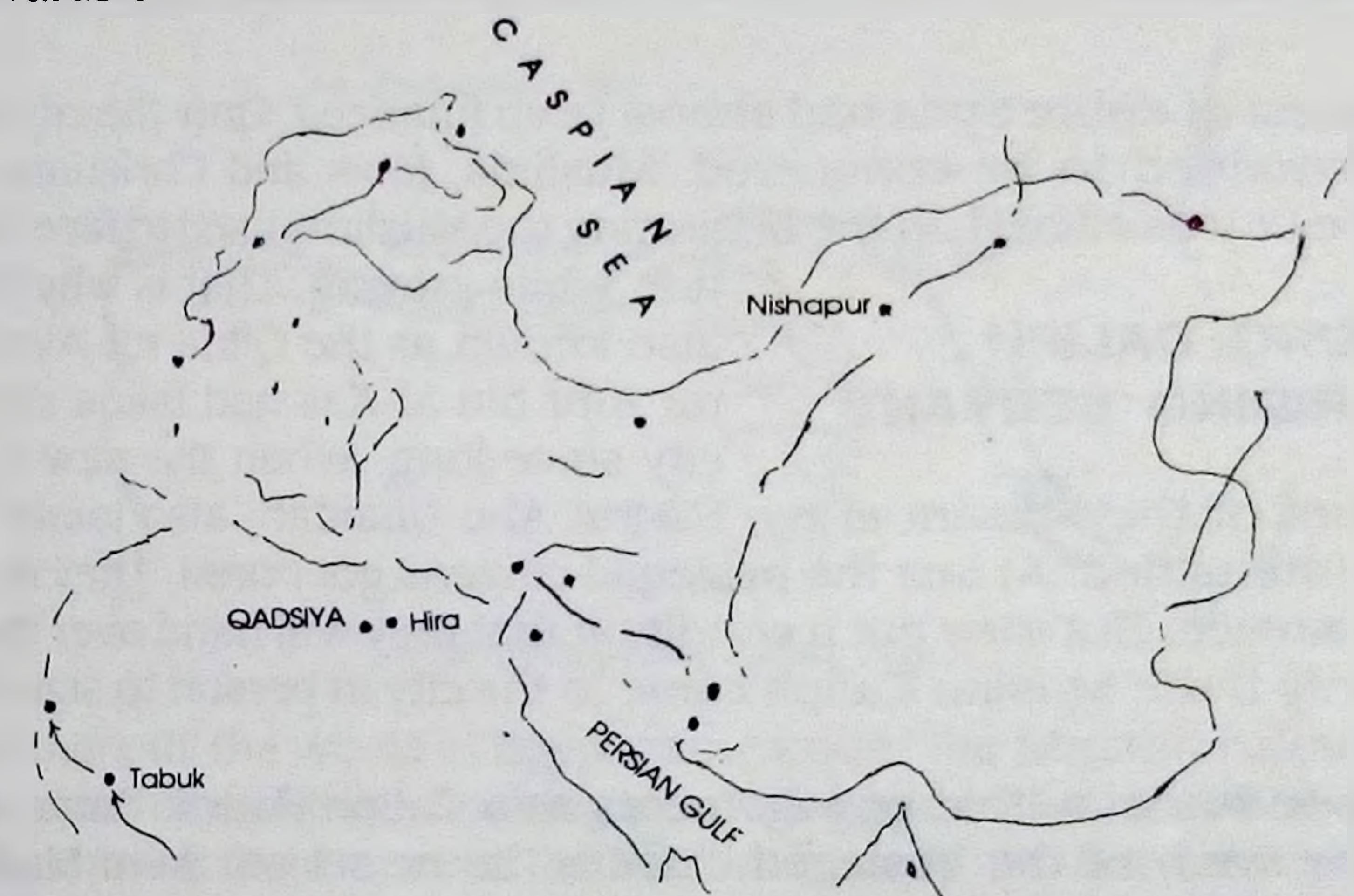
"Arabia is Like a Camel"

Caliph Umar continued the pace of conquests and expansions with great determination. There was a lot of commotion in Persia when they sustained defeat after defeat at the hands of the Muslims. The Persians then raised a huge

CONQUESTS DURING UMAR'S TIME

army and sent it to fight against the Muslims under their most famed and experienced generals. However, they failed to achieve any success. At last they sent their famous general Rustam at the com-

mand of a huge army of 1,20,000 men. The Muslim force was even less than half that number. The encounter took place at Qadsiyah. In the beginning the elephant wing of the Persian army caused considerable damage to the Muslims. But eventually the Muslims came out victorious. A few days after the Qadsiyah Battle the Muslims also conquered Madaine, the capital of the Persian empire. They then went as far as Makran and Khurasan. The Persian emperor, Yazdgar, could not withstand the crushing Muslim invasion. He fled away towards China.



Map Spotlighting Qadsiyah

On the Roman front Damascus, Jordan and Aleppo were also conquered by the Muslims. Hadrat Khalid bin Walid's forces reached as far as the banks of river Yarmuk. The Roman emperor stationed his army on the other side of the river. The Roman army totalled about 2,40,000. The Muslims were even less than 1,00,000. They had far less and far inferior war equipment. Immediately after the start of the battle the Muslims gave a humiliating defeat to the Romans. About 1,00,000 of the retreating enemy got drowned in the river. Disheartened by the insulting defeat the Roman emperor fled away from Syria. The Yarmuk Battle demoralized the Romans rather thoroughly. Thereafter

they could not dare to face the Muslims on any front.

After the Yarmuk victory Caliph Umar suspended Hadrat Khalid bin Walid from the command of the Syrian army and appointed Hadrat Abu Ubaidah in his place as the new Commander-in-Chief. Historians have cited three main reasons for this great reshuffle: (1) a poet had praised Hadrat Khalid and he had awarded him a reward of 1,000 dirhams; (2) people had started associating the great victories of Islam with the personal name of General Khalid and Caliph Umar had feared the currency of hero-worship replacing dedication to principles; (3) General Khalid was just a military genius, whereas Hadrat Abu Ubaidah had abundant administrative talent as well apart from the qualities of swordsmanship. Demands for seasoned Muslim administrators was growing high in the conquered territories. Anyhow, the credit goes to General Khalid that he never even protested against his suspension. He rather continued serving the Muslim army as a common soldier under the command of Hadrat Abu Ubaidah, thereby setting a model example of Islamic military discipline.

The conquest of entire Syria had almost been finalized. Only the city of Bait al-Maqdis remained to be conquered. Muslims, Jews and Christians all considered the city as sacred. In the beginning the Muslims used to face that direc-

tion while praying. That is why this city is also known as the Qibla tul-Awwal. Hadrat Amr bin al-Aas had laid a siege to the city since long. When the new Comman-

THE WALKING CALIPH AND THE RIDING SERVANT

der-in-Chief of the Muslim army, Hadrat Abu Ubaidah, also joined him the siege got intensified. At last the besieged citizens got bored. They made a request for a truce. But they put a condition that they will hand over the keys of the city only if the Muslim Caliph came to the city in person to sign the truce agreement.

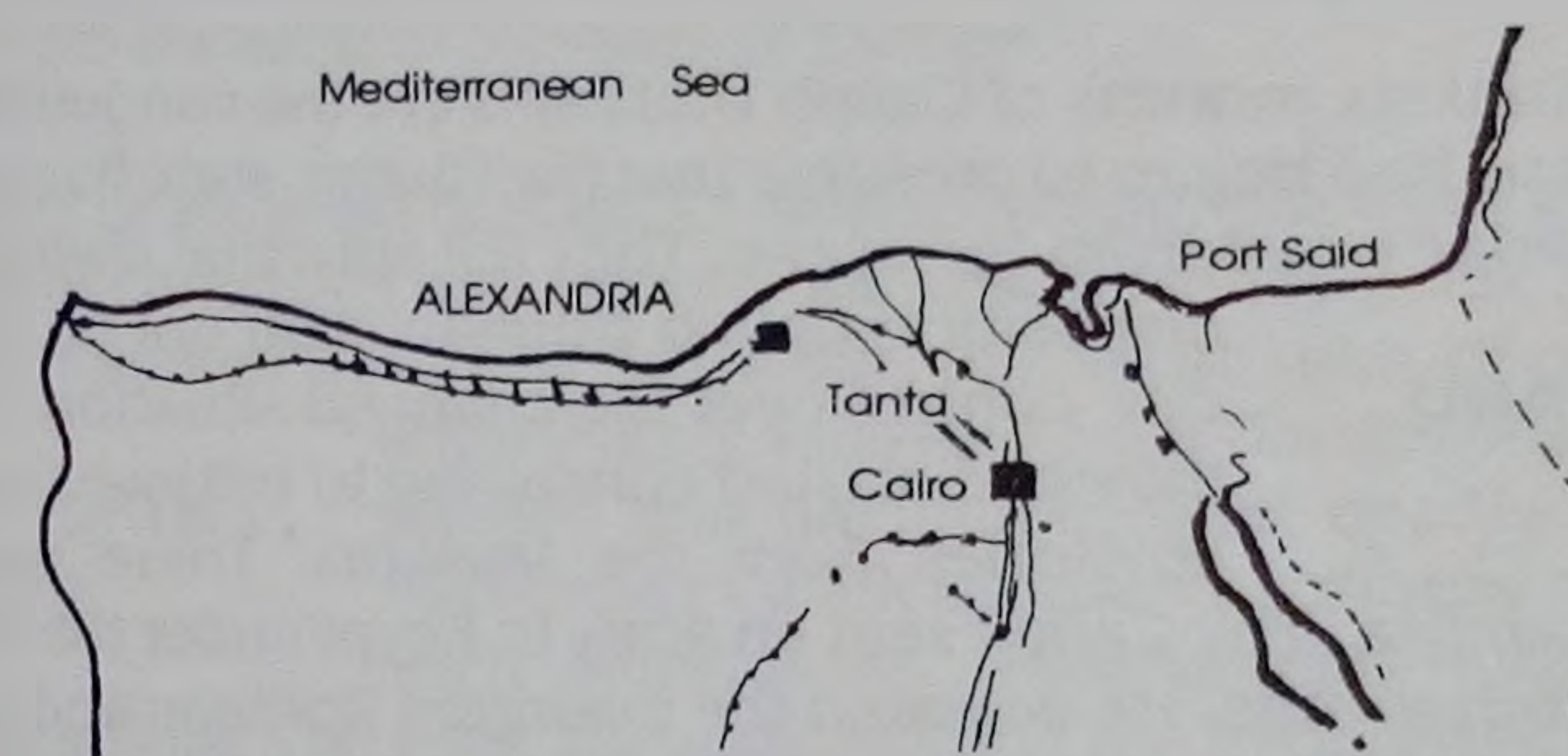
Despite his manifold engagements as a Caliph Hadrat Umar agreed to honour the wish of the besieged citizens. So he set out from Madina on a camel. He had no bodyguards or trumpet-sounders accompanying him. Only an attendant accompanied him as a travel companion. He had settled with the attendant that both of them would ride the camel turn by turn. It so happened that when they neared Bait al-Maqdis it was attendant's turn to ride the camel and Umar's to walk holding the strings. The embarrassed attendant persisted that the Caliph should ride while entering the city. The Caliph, however, refused point-blank to violate their riding agreement. A huge crowd had assembled outside the city to welcome the great Muslim Caliph. When people were told that the rider was the attendant and the walker the Caliph they were simply astonished. They had never imagined such a splendid demonstration of simplicity and equality by the great head of a great state. The truce agreement was signed. The Christians were guaranteed full protection and freedom

of life, property and worship. Impressed greatly by the life style of the great Caliph and the liberal treatment by the victorious Muslims a large number of the Christians accepted Islam voluntarily. After the conquest of Bait al-Maqdis the entire Syria came under Muslim rule.

Like Syria Egypt also used to be part of the great Roman empire. Completing their hold over Syria the Muslims sought Caliph's permission to invade Egypt. On getting his approval Amr bin al-Aas entered Egypt straightaway along with a small force of 4,000 men. The Egyptian governor Maquqas put in full military resistance to check the Muslims. But he failed completely.

CONQUEST OF EGYPT

He had ultimately to ask for a truce. When the Roman emperor heard about the defeat of governor Maquqas he sent a big army to Alexandria. But the Muslims conquered Alexandria also around 641 A.D. A few petty skirmishes continued



Map Limelighting Alexandria

here and there till the whole of Egypt came under the Muslim rule.

Time went by till that shocking event happened which later on became almost a common recurrence in the Muslim history. On a morning of 24 A.H., while Caliph Umar was leading the Dawn prayer, a non-Arab slave, Abu Lulu Feroze, attacked him on account of some personal misunderstandings. The Caliph received six deep wounds. He died after three days. The culprit was arrested but he committed suicide. Caliph Umar was 63 at his death. The period of his caliphate stretches to 10 years, 6 months and 4 days. It is unanimously considered to be the golden era of Islamic history.

CALIPH UTHMAN GHANI

24–35 A.H. (645–656 A.D.)

Hadrat Uthman was the third Caliph of Islam. Excepting the Battle of Badr he had accompanied the Prophet in all military expeditions. During that battle his wife was critically ill. Towards his last days Caliph Umar had appointed a six-member committee for the election of the third Caliph. The members

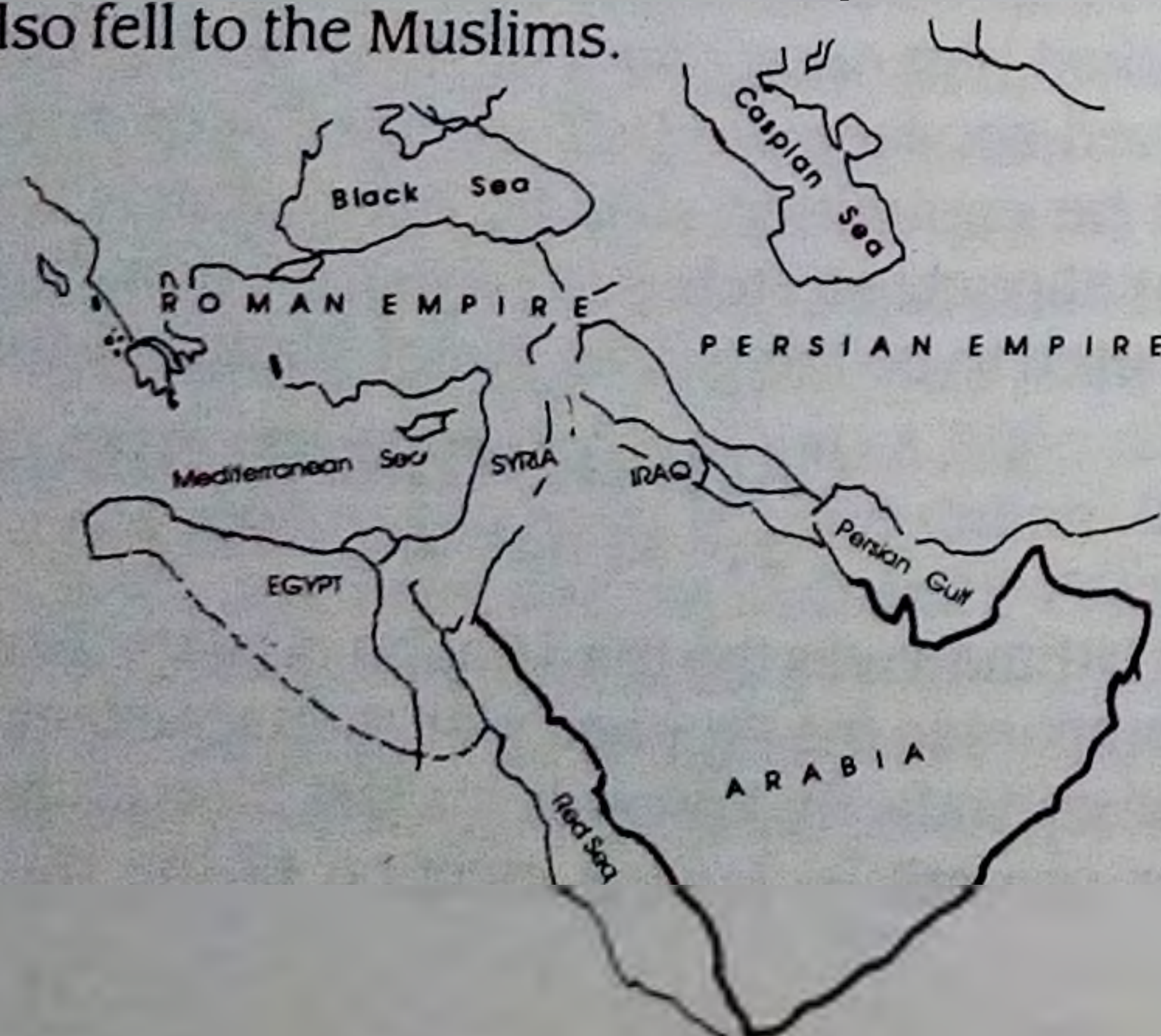
included: (1) Hadrat Uthman, (2) Hadrat Ali, (3) Hadrat Abd ar-Rahman bin Auf, (4) Hadrat Talha, (5) Hadrat Zubair, and (6) Hadrat Saad bin Abi Waqas. After a good deal of deliberation the committee decided in favour of Hadrat Uthman.

In his inaugural address as the third Caliph Hadrat Uthman admonished the people to do good deeds and to prepare for the hereafter. With the expansion of the Islamic state and the resultant wave of affluence certain changes were taking shape in the Muslim life styles. Warning about their consequences Caliph Uthman said: "This world is a deceptive net. Be vigilant about it. Keep away from devil's traps. Devote your lives to seeking God's pleasure." After the address he issued directives to the governors of all the Muslim provinces and the army commanders that all administrative affairs and military matters be settled according to Quran and Sunnah. He instructed them to maintain the high standards of Islamic justice and fairplay.

During the initial six months of Caliph Uthman's era the vanquished Persians and the Romans had begun to presume that the Islamic state had grown weak with Caliph Umar's exit from the scene. They felt sure that owing to his mild

CONQUESTS AND EXPANSIONS

disposition Caliph Uthman shall not be able to exercise control over the changed situation. Accordingly they had started conspiring to retrieve their captured territories from the Muslims. There was an open revolt in Alexandria. The Caliph sent an army to Egypt under the command of Hadrat Umar bin al-Aas. He defeated the insurgent Romans and forced them to flee away from Egypt. Subsequently during 25 A.H. there were revolts in Azerbaijan and Armenia. Hadrat Walid bin Uqbah was deputed to quell those uprisings. He crushed the revolts rather ruthlessly. During those very days Amir Muawiyah led army expeditions to Asia Minor and conquered considerable areas between Antioch and Sarnus. Regular military expedition was started after that in North Africa and Tripoli was conquered. Later on Tunisia, Algeria and Morocco also fell to the Muslims.



Strategic Spots in Uthman's Military Operations

Caliph Uthman had appointed Amir Muawiyah as the governor of Syria. He got the first Muslim navy built in order to enable the Muslims to face the Romans at the sea with added confidence. Cyprus was the first island to be conquered with the help of that navy. Similar conquests continued towards the eastern areas. The centre of activities in the eastern zones was Basra where Hadrat Abu Musa Ashaari was the governor. But Caliph Uthman dismissed him and appointed Hadrat Abdullah bin Amer in his place. Taking undue advantage of the changed situation the Persians staged a revolt. Hadrat Abdullah bin Amer rushed to Persia and took possession over the area. The people of Takharistan also revolted. That rebellion was also quelled.

Hadrat Abdullah bin Amer and Hadrat Saad bin al-Aas then proceeded towards Khurasan. After conquering it they also captured Neishapur. The Muslim armies then conquered Seistan and Kabul. They thus reached right upto the frontiers of India. With all those conquests the boundaries of the Islamic state got extended right from the Indian frontiers to the coast of North Africa and upto the eastern frontiers of Europe.

The initial five or six years of Hadrat Uthman's caliphate were quite peaceful. The process of conquests and expansions kept a steady pace. Affluence and prosperity dominated the scene. However, this short span of good time was

AN ERA OF RIFTS AND REVOLTS

immediately followed by a dangerous wave of dissension and disruption. That deadly wave got reinforced by Caliph Uthman's softness and simplicity. Such unfortunate developments ultimately led to his own martyrdom. The Jews, Zoroastrians and the hypocrites played a leading role in all those internal rifts and external revolts. Taking full revenge of their enmity towards Islam these shrewd dissidents played havoc with the inner differences and dissensions of the Muslims. Abdullah bin Saba was the main ring leader of all those trouble-makers. He was a crooked Jew who had not accepted Islam from the core of his heart. Availing of the prevailing changes he exploited the situation to his full advantage.

Some of the factors which were exploited by that wicked Jew are: (1) Holy Prophet's seasoned companions were diminishing day by day. Consequently the Muslims were experiencing a great dearth of right models of excellent thought and behaviour in their immediate surroundings. (2) Caliph Umar had prohibited seasoned and good-natured Muslims to leave Madina for distant towns and territories so that the opportunists may not exploit them by approaching the authorities through their medium. When Caliph Uthman waived that ban the opportunists as well as the disruptionists made good use of the new situation. (3) In some of the conquered territories some people still harboured revengeful feelings against the Muslims. This bitterness was also exploited. (4) The age-old rivalry and rift between the Hashmites and

Umayyads was still surviving. As Caliph Uthman belonged to the Umayyads his opponents got a plausible excuse to criticize his policies. (5) Continued conquests and expansions and the resultant wave of affluence in the Muslim state was bringing about unpleasant changes in the minds of many a Muslim. This new attitude also generated and reinforced unbridled jealousies and deadly disputes.

The intriguers and the insurgents fully exploited all such factors in fanning dissatisfaction, unrest and mischief-mongering against the noble Caliph. That dirty trend and perilous process eventually assumed the shape of bloody riots and rebellions against him. Hadrat Ali and Caliph Uthman himself tried in vain to pacify the rebels and the rioters. But they surrounded the Caliph's house from all sides. At last the unruly insurgents managed to force their entry into the house. On 18th Zil Hajj, 35 A.H. (656 A.D.) Caliph's head was chopped off while he was busy reciting the Holy Quran. His wife, Hadrat Naila, stepped forward to shield him. But the infuriated mob slashed the palm of her hand.

It is surprising to note that even during such a turbulent period of intrigues and insurgencies the pace of conquests and expansions continued unchecked.

CALIPH ALI MURTADA

35-40 A.H. (656-661 A.D.)

Madina was in the grips of complete confusion and chaos after the martyrdom of Caliph Uthman. Flags of dissension and disruption, rifts and revolts were rising high everywhere. In order to normalize the situation immediate election of the fourth caliph appeared inevitable. Accordingly a combined group of the top statesmen from the Ansar and the Muhajirs requested Hadrat Ali to assume the office of the caliph. After repeated regrets and refusals Hadrat Ali eventually consented in public interest. The general oath of allegiance was taken in Zil Hajjah, 35 A.H. After that Hadrat Ali delivered his inaugural address as the fourth Caliph of Islam. He exhorted the people to practise piety and purity and to refrain from rifts and riots.

The entire period of Hadrat Ali's caliphate was consumed in civil war. He got little time to devote to external expansion or internal administration of the troubled state. Immediately after his election to caliphate a false allegation of complicity in Caliph Uthman's martyrdom was levelled against him. All the caliphs had lived all the time like real brothers. They used to consult each other in all personal and state affairs. Caliph Ali was not only Prophet's trusted right hand man but also a reliable advisor of all the three preceding caliphs. No decision was taken without his advice. That was how the caliphs lived and worked in the most congenial spirit of cooperation and goodwill for each other. Yet the mischief-mongers felt no hesitation to forge allegation about his involvement in the murder of his most cherished colleague. There was yet another group of people which was repeatedly pressing for proper action

against the murderers. This group kept on exhibiting the blood-stained clothes of Caliph Uthman and the slashed palm of Hadrat Naila's hand. Such demonstrations enraged the public emotions.

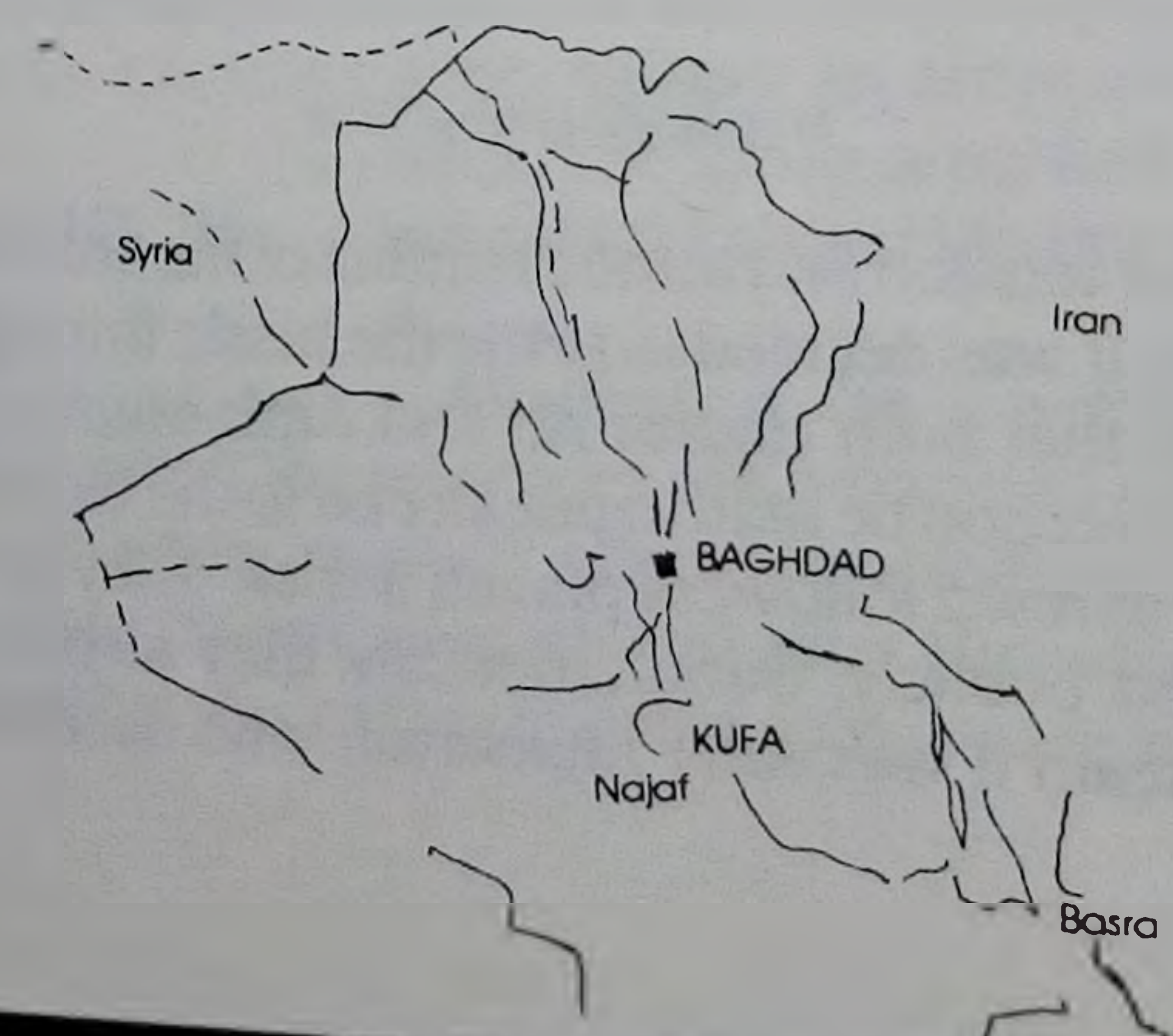
Consequently it was this period during which a number of regular skirmishes and strifes, clashes and battles took place among the Muslims for the first time. Thousands of Muslims were killed on either side. The major difficulty with Caliph Ali was that he could not find the eye-witnesses of the incident of martyrdom. Hadrat Naila was unable to identify the culprits owing to her weak eye-sight and old age. Under such unfavourable circumstances it was hardly possible for the Caliph to arrest and punish the real culprits. The flames of revenge and demands for compensation, however, kept on intensifying day by day. The entire atmosphere became charged more and more with mounting tensions and turmoils, riots and rebellions.

Immediately after assuming the office of the Caliph Hadrat Ali dismissed quite a number of the big shots of Caliph Uthman's times. He replaced them by men of his own choice. Consequently unrest, intrigues, conspiracies and revolts

THE BATTLE OF THE CAMEL

erupted all over. Amir Muawiyah, the Syrian governor was reluctant to take oath of allegiance to Caliph Ali. He also refused to obey the order of his dismissal. He rather took up arms in a state of open revolt against the Caliph.

The Caliph set out to quell the revolt. While yet on the way he learnt that Hadrat Ayesha had also raised the slogans of avenging Caliph Uthman's martyrdom and was advancing towards Basra with a large army. Caliph Ali retraced his steps. He rushed straight towards Basra and encamped right in front of Hadrat Ayesha's camp. A fierce battle ensued. The loss of life on both the sides totalled approximately 10,000. Hadrat Ayesha's army was eventually defeated. However, Caliph Ali treated her nicely and made her leave the battlefield with great respect and honour. This unfortunate clash which took place around 656 A.D., is known as the Battle of the Camel because Hadrat Ayesha commanded her troops while riding a camel. After the battle Caliph Ali shifted the capital from Madina to Kufa.



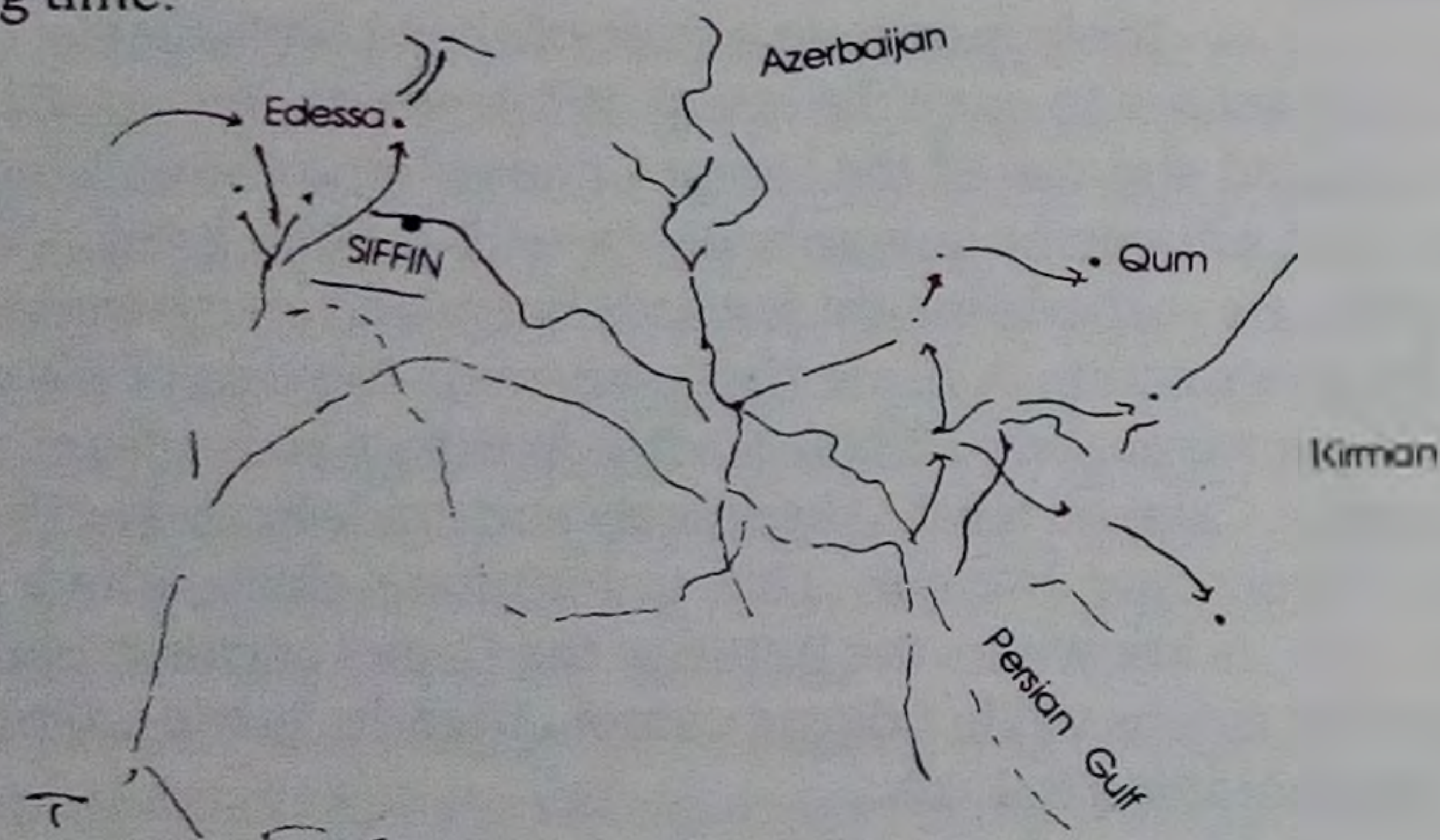
Map Showing Basra

Freeing himself from the deadly battle the Caliph turned again towards Muawiyah. He was determined to get the oath of allegiance from him at the point of sword. Accordingly he proceeded towards Kufa along with a force of

DEADLY CIVIL WAR

80,000. Muawiyah also came out to face him with a Syrian army of 60,000 men. Both the opposing Muslim armies pitched their tents on either banks of the river Euphrates. On both sides there were quite a number of the peace-loving Companions of the Holy Prophet (pbuh). They endeavoured hard for a peaceful settlement between the opposing camps. But they all failed. It was because of their prolonged peace efforts that the war remained suspended for about three months.

At last a bloody battle started. Its fury continued unabated for months together. It is known as the Battle of Siffin. The casualties stood at 4,500 Syrians and 2,500 Iraqis. When the Syrian army was about to be defeated their soldiers hung the Holy Book on their spears. They started declaring that they sought peace in accordance with Quran and Sunnah. So the battle stopped and the parties started peace parleys. Meantime Caliph Ali developed serious internal differences with a faction of his own army. Their total was 12,000. They separated from the Alvi army and hence began to be called as Kharijites (the Seceders). The Kharijite group has played a turbulent role in the history of Islam for quite a long time.



Map Highlighting Siffin

When the inner tension and armed conflict of the Muslims assumed more serious dimensions it was decided to settle the tussle through arbitration. The arbitrators decided that both Hadrat Ali and Amir Muawiyah be suspended forthwith and new election be held to put an end to the bloody civil war. At this stage Muawiyah's shrewd followers played a trick. They got Caliph Ali's suspension announced publicly. Simultaneously they also declared that after Caliph Uthman's death it was Amir Muawiyah who deserved the most to be

elected as caliph. On this Ali's followers got furious. They refused to listen to any such proposal. Instead they started afresh large-scale war preparations against Muawiyah.

The vicious Kharijites also stepped up their dissident activities. With increase of followers in their camp the law and order situation in Iraq started worsening. The wicked Kharijites started assembling at Nahrawan with the intention

THE KHARIJITE REVOLT

of waging a pitched battle against Caliph Ali. At this the Caliph postponed his military action against Muawiyah and dashed straight towards Nahrawan. He was commanding a contingent of 80,000 troops.

Reaching Nahrawan he made hectic efforts for a peaceful settlement. He even raised the peace flag high and declared that whoever rallied round that flag would be given full amnesty and safety. On this several Kharijites moved towards the flag. Many of them even began retreating to their homes. Nevertheless about 4,000 hard-core Kharijites kept stationed in the battlefield. Raising fiery war slogans this nasty gang fell upon Hadrat Ali's forces. But the entire lot was slashed soon.

In the Nahrawan Battle Caliph Ali emerged victorious, no doubt. But the desperate Kharijites had fought so valiantly that the Alvi army had been fatigued and demoralized rather completely. Instead of proceeding on to Syria to fight against Muawiyah the weary troops started returning to their homes. Hardly a thousand men were left with Caliph Ali. On this the Caliph too abandoned the idea of fighting any more and returned to Kufa instead. Meantime Muawiyah sent an army of 6,000 men towards Egypt and captured it. This added to his power and prestige. He then initiated military action in Hijaz, Iraq and Jazirah. This flared up further the atmosphere of dissension and disorder. However, the Alvi army soon retaliated and recaptured the territories occupied by Muawiyah.

The atmosphere of panic and chaos, however, went on mounting high. During that period Muawiyah despatched a unit of 3,000 men to Hijaz and captured Makkah and Madina. On this Caliph Ali sent an army unit of 4,000 men to

THE SADDEST EVENT IN ISLAMIC HISTORY

Hijaz. The Syrian army fled away and the control of Makkah and Madina reverted to Caliph Ali.

Availing of the inner tussle and tension among the Muslim leaders the provinces of Kirman and Faris staged a revolt. The rebellion was, however, crushed. After getting fed up of the unending conflicts and the resultant crises Caliph Ali and Amir Muawiyah ultimately came to terms with each other. According to the ensuing peace treaty Hijaz, Iraq and

the entire eastern territories were allowed to remain under Caliph Ali's rule. Similarly Amir Muawiyah's rule over Syria, Egypt and the western territories was duly acknowledged. So the caliphate ultimately got bifurcated into two divisions. This is one of the saddest events in the whole history of Islam. It had an extremely damaging impact on Muslim brotherhood, Islamic solidarity and the democratic process.

After their defeat at the Battle of Nahrawan the Kharijites engaged themselves in underground activities. One of the Kharijite commandos, Ibne Muljam, attacked Caliph Ali one Ramadan morning with a poisoned dagger while he led the Dawn prayers. He was wounded critically. He died three days after the sad incident on 20th Ramadan, 40 A.H. Before his death he made it quite clear that retaliation was to be exacted strictly in accordance with the Shariah from the original murderer alone and that no other Muslim was to be killed in that connection.

Nearly the entire period of Ali's caliphate was consumed in deadly conflicts and bloody civil wars. Nevertheless he has quite a few memorable achievements to his credit. He increased the number of military cantonments. The revenue system was reformed. The procedure of justice was improved. The police system, called the Shurta, was reorganized. Conditions congenial for business were promoted in the markets.

After Caliph Ali's martyrdom the Iraqis elected his elder son, Hadrat Imam Hasan, as the next caliph. But Amir Muawiyah opposed it and invaded Kufa. The Iraqis were defeated. However, in order to end a prolonged civil war among the Muslims Imam Hasan initiated truce talks. Later on he even abdicated in Muawiyah's favour. Amir Muawiyah was then unanimously elected as the caliph. In 50 A.H. (620 A.D.) Hadrat Imam Hasan was poisoned to death by his own wife.

LESSONS FROM THE RIGHTEOUS CALIPHATE

A brief story of the era of the Righteous Caliphs has been offered in this chapter. A critical look at this great era now appears essential.

The period of the four Righteous Caliphs could be called a model era from many angles. It is no doubt marked by certain failures and frustrations here and there. But despite all those errors and omissions the pace of growth and

development kept a steady trend. The process of human thought and behaviour went on progressing on the whole.

SOME DISTINCTIVE CHARACTERISTICS

Some of the distinctive characteristics of this era are: (1) The personal character, conduct and attitude of all the caliphs, heading the state from time to time, were flawless. They followed the letter and spirit of Quran and Sunnah. (2) All of them promoted that healthy pattern of democra-

tic government which is commonly known as the consultative system of Islam. All the four Caliphs were elected by matured consultations of the most seasoned elements of the society. After taking oath of allegiance each one of the elected caliph reaffirmed his adherence to Islamic ideology and asked the Muslim community to obey him only so long as he followed Islam. (3) Basic human rights of all citizens were fully guaranteed during their times. Even the non-Muslims enjoyed full freedom of opinion, person, property and religion. Such a complete freedom and protection of civil rights and liberties to minorities is unparalleled in human history. (4) During their respective tenures the caliphs endeavoured hard to project a practical model of a true welfare state. The basic purpose of that great welfare state was to practise and promote brotherhood, equality, prosperity and health of the entire mankind and to provide them all the amenities of life without any differentiation or discrimination.

In short, despite its periodic storms and stresses the era of the four Righteous Caliphs was a golden age. The basic demands of human freedom and rights were duly acknowledged. Doors to physical, mental, moral, social, cultural and economic progress were wide open to everyone everywhere.

However, the very same era also provides a big lesson. When the heads of the state and the custodians of good also get entangled in the quagmires of confusion and chaos, rifts and riots, the entire march towards the purposeful goals

THE ONE BIG LESSON

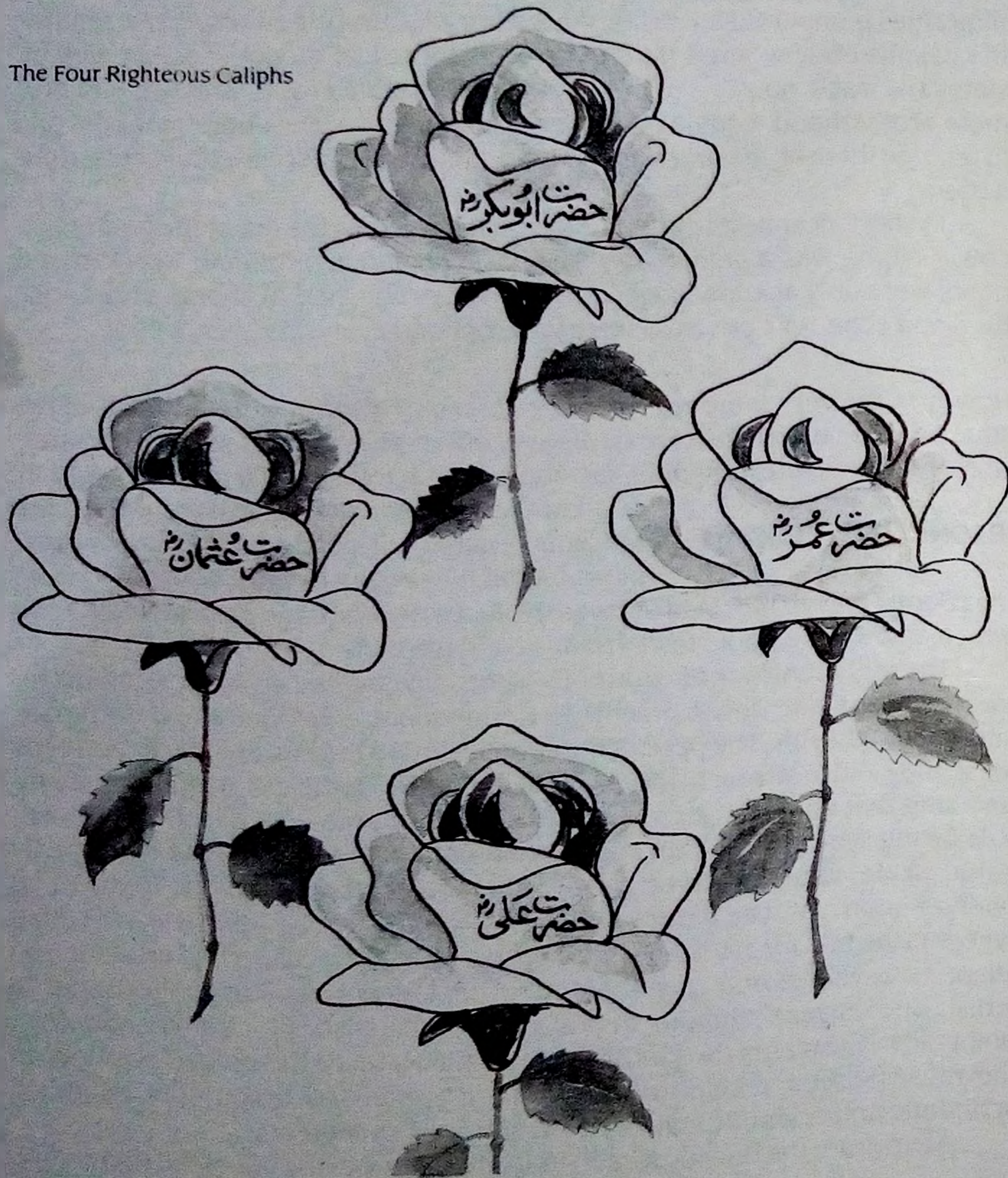
of Islam gets severe jolts and jerks. When the Muslims became self-centred rather than principle-oriented they began to wander far away from the Islamic way of life. In fact it was the focus on whims and fancies of the self which opened the doors to all troubles and turmoils.

The inner tensions and turmoils of the Muslims had an adverse impact on their progress and development. Their opponents exploited the unfortunate situation to the full. The pace of the conquests and expansions slackened or at least they did not reach the desired levels. Nevertheless it appears really amazing that conversion to Islam also kept its momentum despite the reversals facing the Ummah. The message of Islam never lost its dynamic appeal. Large scale conversion of a voluntary nature remained as frequent a phenomenon as ever before. Indeed the fact has surprised everyone that whereas the history of the Muslims kept on witnessing changing perspectives, Islam as a wholesome way of life never lost its universal appeal even for a while. The current religious trends and world statistics for conversion now point clearly towards the fact that Islam still occupies the unique position of the most popular religion of contemporary mankind despite the political, economic and scientific stalemate of many of its adherents.

At any rate the one big lesson that emerges from the era of the Righteous

Caliphs is crystal clear. The great era was characterised on the whole by a genuine concern for the spread of Islam to all corners of the world and to pattern humanity's thought and behaviour after the universal tenets and truths of Islam. Some of the Muslim leaders, however, fell a prey to a series of human whims and weaknesses. If they had somehow or the other managed to keep clear of those pitfalls they would certainly have made even far more glorious achievements. In that case the picture of the world would have been far more different and far more charming.

The Four Righteous Caliphs



4

THE UMMAYYAD PERIOD

41–132 A.H. (661–750 A.D.)

After the assassination of Hadrat Imam Hasan all impediments in Amir Muawiyah's way got cleared. He became the acknowledged leader of the Muslim world. As almost all rulers of this era belonged to Banu Ummayah it is known as the Umayyad period. The period started in 41 A.H. (661 A.D.) and ended up in 132 A.H. (750 A.D.). The first ruler of the Umayyad dynasty was Amir Muawiyah and the last Marwan II.

Amir Muawiyah was a seasoned military commander. It is he who built the first Muslim navy during the caliphate of Hadrat Uthman. During his own rule he expanded and improved the Muslim navy further. Many ship-building units were also started. Successful raids on the Indian frontiers were conducted. Military expedition to Sind was undertaken. Kabul and Qandhar were conquered. Many cities in Tur-

AMIR MUAWIYAH

41–60 A.H. (661–680 A.D.)

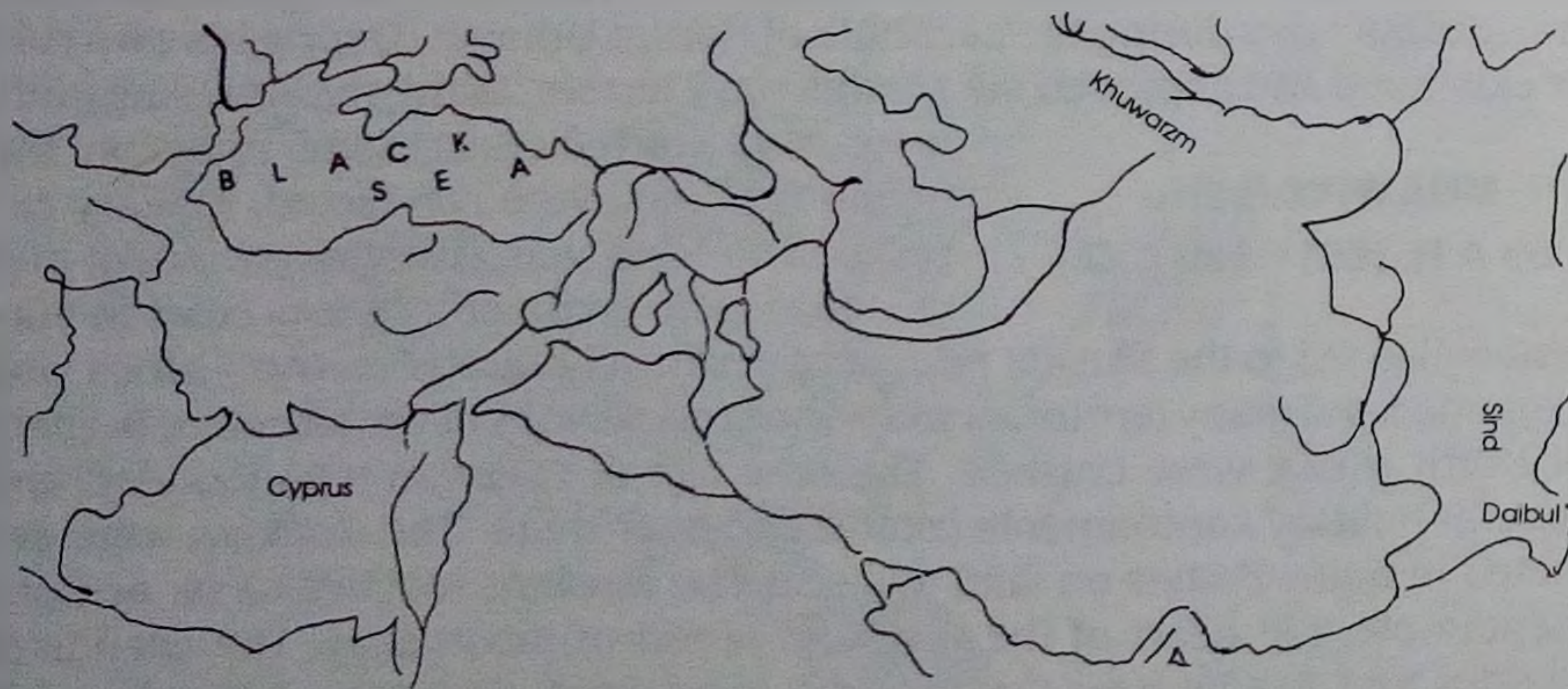
kistan also fell to the Muslim rule. Scope of the conquests in North Africa was expanded and many territories were annexed. Revolts of the turbulent Berbers of North Africa were crushed. The new city of Qairwan was founded and several military cantonments established over there. The Romans were defeated in many battles on land and sea. The Muslims reached as far as Constantinople, the heart of the Christian world of those days. The islands of Rhodes and Araow near Cyprus were conquered. Some unsuccessful raids were conducted over Sicily and Crete. Many internal revolts took place during

his time which were quelled sometimes through planned mediations and sometimes through military action. There were uprisings also in the occupied territories of Balakh, Hirat, Kabul and Badish which were crushed ruthlessly. The process of expansion and consolidation of Islamic state continued fairly well.

During his lifetime Amir Muawiyah nominated his own son, Yazid, as his successor after his death. He had even started getting oath of allegiance for him. The undemocratic measure became the source of severe opposition. The people of Hijaz flatly refused to endorse the proposal. They contended that only three Islamic methods of electing a caliph were valid: (1) Instead of nominating a specific person leaving the election open to the Muslim Ummah as was done by the Holy Prophet (pbuh). (2) Proposing dispassionately a suitable, pious and unrelated Companion of the Prophet as Caliph Abu Bakr had done. (3) Constituting a committee of sound and matured Muslims and then leaving the election to their unanimous or majority decision as was done by Caliph Uthman.

Those who were opposing Amir Muawiyah's move held that he was adopting the practice in vogue among the Romans and the Persians and was thus damaging intensively the letter and spirit of the Islamic democratic mode of election. Muawiyah, however, ignored all opposition. He continued getting oath of allegiance for Yazid with full enthusiasm. However he died in 60 A.H. while the process of oath taking was still in progress.

Amir Muawiyah's reign is not considered to fall within the pale of Righteous Caliphate as it was not an ideal Islamic rule. Nevertheless the process of conquests and expansions, administration and organization, public welfare and reforms proceeded along at a very appreciable pace.



Map Showing Cyprus

Muawiyah was succeeded by his son, Yazid. He had been brought up in royal care and comforts. He had a fine taste for poetry and music. He also possessed considerable military experience to his credit.

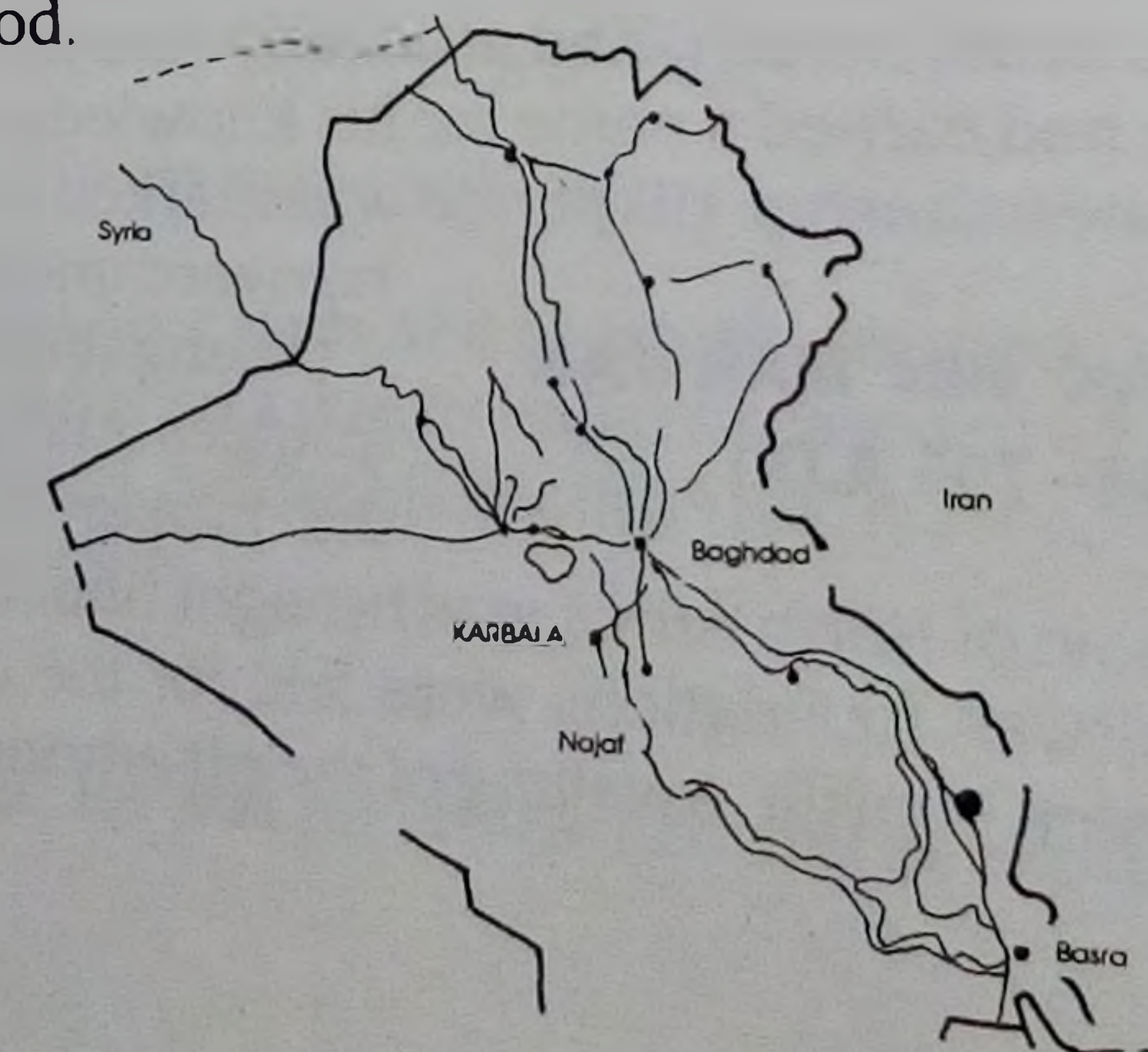
YAZID BIN MUAWIYAH **60–64 A.H. (680–683 A.D.)**

When oath of allegiance to Yazid started Hadrat Imam Husain and many other eminent Muslim leaders refused to comply with, especially Hadrat Abdullah bin Zubair who stuck to

his stand to the end. The Alvid Shiites took the view that only the Ahl-e-Bait deserved to be the caliphs. Their main centre of activity was Kufa. Through letters and messengers the Kufis started extending invitations to Imam Husain to come over to Kufa so that he could be made a caliph. The Imam relied on their words. He set out for Kufa along with his family, friends and followers. But his friends deserted him while he was still on the way. Consequently he was left with a few of his own family members alone which also included womenfolk and children. Yazid, however, was persisting to get the oath of allegiance from him by hook or by crook. The governor of Kufa surrounded his small caravan and tried to force him to take the oath of allegiance. On Imam Husain's refusal water-supply to him was cut off right in the hot, sandy desert of Karbala. Finding no way out the Imam was obliged to come out for his defence with a personal party of 72 devotees. In the ensuing Battle of Karbala this meagre unit of 72 devotees had to face an armed force of 4,000 regular troops. By 10th Muharram, 61 A.H. the great Imam and all his followers had been wiped off completely.

Yazid's callousness generated an intense wave of rage and resentment in the entire Muslim world. Meantime Hadrat Zubair not only refused to take the oath of allegiance but also declared himself to be the caliph. A large number of people from Hijaz started taking oath of allegiance to him. This added to Yazid's fury. He ordered strict action against his opponents at Madina and elsewhere. Accordingly Makkah was besieged in this connection. During the military operation the structure of the Holy Kaabah was also damaged considerably. While the siege was still in progress Yazid died on 12th Rabi al-Awwal, 64 A.H. The war was suspended without a decision on Hadrat Abdullah's claim to caliphhood.

Map Highlighting Karbala



Even during this period of political unrest the Muslims made considerable conquests in Africa. The Islamic army went on advancing as far as the banks of Black Sea.

After Yazid's demise his son, Muawiyah II was declared a caliph. As he was an extremely good-natured person he renounced his title to caliphhood after a short while. The situation kept on deterioration for quite sometime after his abdication. At last Hadrat Abdullah bin Zubair was acknowledged as a caliph in all territories excepting Syria.

Abdullah bin Zubair was a pious Companion of the Prophet. He was a courageous person. He had taken the martyrdom of Imam Husain to his heart. He had vowed that he would never acknowledge Yazid's caliphate.

ABDULLAH BIN ZUBAIR 64-73 A.H. (683-692 A.D.)

Marwan bin Hakam (683-685) succeeded Muawiyah bin Yazid. Amir Muawiyah had appointed him governor of Madina. Immediately after capturing Makkah and Madina

Abdullah bin Zubair turned him out of Madina. Marwan went to Syria where he was made a caliph by the Umayyads in Ziqadah, 64 A.H. He defeated Abdullah bin Zubair and recaptured Syria and Egypt. But he died during Ramadan, 65 A.H. Marwan was succeeded by his son, Abd al-Malak. The Muslim world had been divided into two camps at that time. Although Marwan had defeated Abdullah bin Zubair, Hijaz and Iraq were still under the latter. Egypt and Syria remained under Abd al-Malak. Besides Abdullah bin Zubair the main opponents facing Abd al-Malak included the Tawwabin (the Repenters). They had taken up arms to avenge the martyrdom of Imam Husain. Marwan defeated all of them and captured Syria.

The loss of Syria gave a blow to the military might of Abdullah bin Zubair. Taking advantage of this Abd al-Malak ordered his famed general, Hajjaj bin Yusuf, to invade Makkah. Abdullah was killed in 73 A.H. during a heroic defence of the city. This brought his nine year old caliphate to an abrupt end.

On Marwan's death his son, Abd al-Malak, succeeded him. He was very well-educated. He had earned a name for his knowledge, learning, administrative ability and statesmanship. His period was marked by intrigues and revolts. But he overcame them all.

ABD AL-MALAK BIN MARWAN 65-86 A.H. (684-705 A.D.)

Disengaging himself from internal troubles Abd al-Malak turned to restart the broken chain of conquests. Consequently whole of North Africa was brought under the Muslim rule. After recapturing Qairwan foundations were laid for the city of Tonas which is the capital of present Tunisia. Awaiting of the rift among the Muslims the Romans

had invaded Syria. Abd al-Malak continued paying the tribute to the Romans for sometime. Then he organized a raid on them and made them flee away. He even captured a number of their territories. Turkistan was also captured after some military action. There was a rebellion in Seistan in 74 A.H. It was crushed.

Several constructive reforms were introduced during his period. Greek was current in the government offices of Syria and Persian in most areas of Iraq. He introduced Arabic in all offices. He ended Christian monopoly over big offices and replaced them by qualified Muslim officers. Russian coins were in vogue in Arabia, Syria and Egypt. Persian coins were current in Iraq. He established a mint to manufacture Islamic coins and introduced them in the entire state on a uniform basis. The postal department was reorganized and expanded. One of the functions of this department was to keep the caliph informed of the affairs and events of the state. During Yazid's military action in Makkah Holy Kaabah's premises had been damaged considerably. Abd al-Malak got the Kaabah building reconstructed according to an old plan prepared by the Holy Prophet. The custom of preparing at Damascus a silken cover for the Kaabah was introduced.

The caliph founded several new cities and cantonments. Many new mosques were constructed during his period. A voluminous *tafsir* (interpretation) of the Holy Quran was also compiled under his instructions. The diacritical points (*aarab*) were introduced in the Holy Book to facilitate its reading and understanding. On account of such reforms and developments his period is counted as an extremely fruitful era.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Surah Fateha With Aarab

Hajjaj bin Yusuf Thaqfi was caliph Abd al-Malak's trusted general. In fact the secret of caliph's successes was due to Hajjaj's seasoned advices. Abd al-Malak died in Shawwal, 86 A.H. Before his death he told his son, Walid, to have due regard and honour for Hajjaj.

Walid succeeded his father. He was not as learned and as experienced as his

father. Yet his period is considered as very significant and successful. As all intrigues and revolts had subsided Walid got an excellent opportunity to focus on internal administration and external conquests.

WALID BIN ABD AL-MALAK

86–96 A.H. (705–715 A.D.)

The following three famed general of Walid's army made remarkable expansions in the Islamic state:

- (1) *Qutaibah bin Muslim*: He conquered Turkistan. Then conquering Samarqand and Bukhara he went as far as the Russian frontiers. He even obliged the Chinese emperor to pay tribute to the Muslims.
- (2) *Musa bin Nusair*: He is the famed Muslim general who was busy those days in the conquest of North Africa. The common people in Spain were victims of tyranny and oppression of the ruling feudal families. Many such oppressed Spaniards had been obliged to take refuge with the Muslims in North Africa. Taking pity on the miserable plight of such down-trodden Spaniards Musa determined to help them. Accordingly he deputed his famous commander, Tariq bin Ziyad, to Spain along with some Berber troops. Tariq made Jabal at-Tariq (now Gibraltar) as his first halting point. On landing there he burnt all his boats so that the Muslims may harbour no ideas of return. After the Battle of Lagukhanda the whole of Spain fell to the Muslims in stages. During the Muslim rule an erstwhile savage Spain was converted into a centre of civilization and development. With the coming of Muslims knowledge and sciences began to flourish all over in Spain. Through Spain the Muslim sciences began to spread in the whole of Europe. These very Muslim sciences then laid the foundations of the Renaissance Movement and all sorts of reforms and revolutions in the subsequent days all over the world.
- (3) *Muhammad bin Qasim*: He was the teenage commander of the armies

Muhammad Bin Qasim, the Conqueror



of Caliph Walid's governor Hajjaj bin Yusuf. Hajjaj deputed Muhammad bin Qasim to Sind to liberate the families of the Muslim traders in transit who had been made captives by Raja Dahir's pirates. Qasim defeated Dahir. He annexed the whole of his territory upto Multan to the Islamic state.

After ruling for about a decade Walid died in Jamadi al-Akhar, 96 A.H. He was succeeded by his brother, Sulaiman bin Abd al-Malak. On account of Walid's glorious deeds and constructive reforms his period is considered as the golden age of the Umayyads. During his reign considerable progress and expansion was effected in the army set-up, especially the naval fleet. New roads, wells, guest houses and hospitals were built for the common people. Beggary was prohibited. Regular government grants were sanctioned for the disabled and the crippled. Special institutions were set-up for education and training of the handicapped and the needy. New canals were dug to give an impetus to agriculture. Special measures were adopted to promote art and literature, especially the religious learning. Effective steps were taken to promote and popularize committing of the Holy Quran to memory. Walid had a keen interest in mosques. He raised a number of magnificent mosques. Repairs and extension were effected in the Prophet's Mosque at Madina.

Many an aspect of Walid's personal life were unusually charming. He used to complete recital of the entire Quran each day. He used to fast at least twice a week. He kept all the fasts during the Ramadan and generously entertained a large number of the fasting Muslims.

During Walid's rule some eminent courtiers had opposed succession by his son, Sulaiman. Immediately after assuming the rule Sulaiman decided to take revenge from all such opponents. He got all the three famed generals, Musa

SULAIMAN BIN ABD AL-MALAK

96–99 A.H. (715–717 A.D.)

bin Nusair, Qutaibah bin Muslim and Mohammad bin Qasim executed after a great deal of torture. His cruelty to these great Muslim generals not only brought him a bad name but also impaired the glory of the Islamic state.

The pace of conquests continued during Sulaiman's rule. The difficult mountainous regions of Jurjan and Tabiristan were conquered. An unsuccessful raid on Constantinople was also organized. His purely religious measures included directions about enforcement of obligatory prayers. He got a sweet water spring set up at Makkah for the pilgrims. A new city, Ramla, was founded at Syria. He sanctioned special grants for a number of celebrities of Quraish and of Madina. Sulaiman had a remarkable command over oratory. Excepting a few emotional weaknesses his personal life was really commendable. He is also remembered by the personal title of "The Key of Goodness".

In the whole history of Islam the factors which played the most damaging

role were emotional combustibility, sense of retaliation and deviation from the Islamic principles by quite a number of those in power. Had they controlled their damaging personal weaknesses and had subjected their personal and public attitudes to principles their reigns would have been far more glorious. Islam would then have also dominated the entire universe. Such weaknesses also marred the reign of Sulaiman.

However, despite all those shortcomings quite a number of reforms and conquests were introduced during his rule. Sulaiman's unique contribution is the fact that ignoring his own son and his real brother he nominated as his successor Umar bin Abd al-Aziz, the most pious, the most wise and the most capable figure of the age. The spectacular reforms effected during Umar's time made his period look like approximately the Righteous Caliphate. Thus the credit of Umar's great achievements and the benefits accruing out of them to the Muslim Ummah is also shared by Sulaiman.

After a rule of 2 years and 8 months Sulaiman died in Safar, 99 A.H. at the age of 45.

He is the first Umayyad ruler who was elected in accordance with Islam's democratic norms of piety and excellence. He could be called a caliph in the true sense. In fact his period resembles the Righteous Caliphate. Before

assuming office of the caliph he used to present the picture of a graceful, well-dressed and affluent person. But immediately after taking over he began losing weight. His dress

UMAR BIN ABD AL-AZIZ 99-101 A.H. (717-719 A.D.)

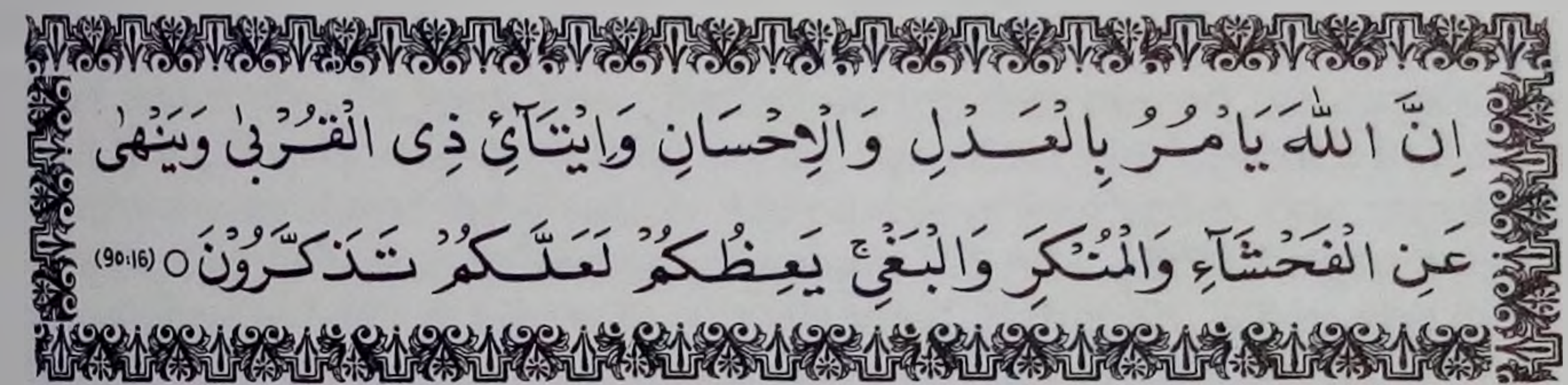
was marked by patches. Self-imposed poverty and abstinence became his daily routine.

The real mission of Umar's caliphate was to revive the democratic spirit underlying the Righteous Caliphate. His brief rule shall always be remembered for the ideal reforms and welfare measures. The chiefs of the Umayyad family and many big shots of the day had usurped many official and private estates. The caliph confiscated all such estates and reverted them to the state. In fact he made the beginning from his own household by returning his personal estate to the state. All the good-natured members of his family welcomed the new move with an open heart. But the chiefs of the court got enraged over the measure. However, despite severe opposition the caliph finalized the series of his reforms. The masses appreciated his revolutionary measures.

The Umayyads had also monopolized the public treasury. They never exercised any care or scrutiny over state income or expenditure. But Caliph Umar imposed strict restraints and checks over expenditure from the public treasury. He even deposited his wife's personal jewellery into the public treasury. He used to draw only a meagre yearly allowance of 400 dinars from the public treasury. Some historians have even stated that he drew nothing what-

soever. After finishing state work at night he used to put off the official lamp before starting private work. He exercised strict check over the functioning of the official machinery. He made the officials abhorre illicit money. Appreciable reforms were also introduced in the field of law and justice. Muslims and non-Muslims enjoyed equally the benefits of the reforms in the area of social and criminal justice initiated by the caliph. All sorts of despotic and authoritarian styles of administration were brought to a close.

During the preceding Umayyad rule some short-sighted rulers had introduced an undesirable custom of cursing Caliph Ali in the Friday sermon. Umar put an end to that display of bad taste. The following Quranic verse was substituted in place of the derogatory words: "Surely God enjoins justice, doing good and giving to kinsfolk. He forbids indecency, disbelief and rebellion. He admonishes you that you may understand" (16:90). The caliph enforced regular offering of the prayers and introduced appropriate measures for the revival of Shariah. It was due to such measures that he used to receive a large number of requests from far and near for the despatch of Muslim missionaries. Such requests were received even from as distant places as China and Tibet.

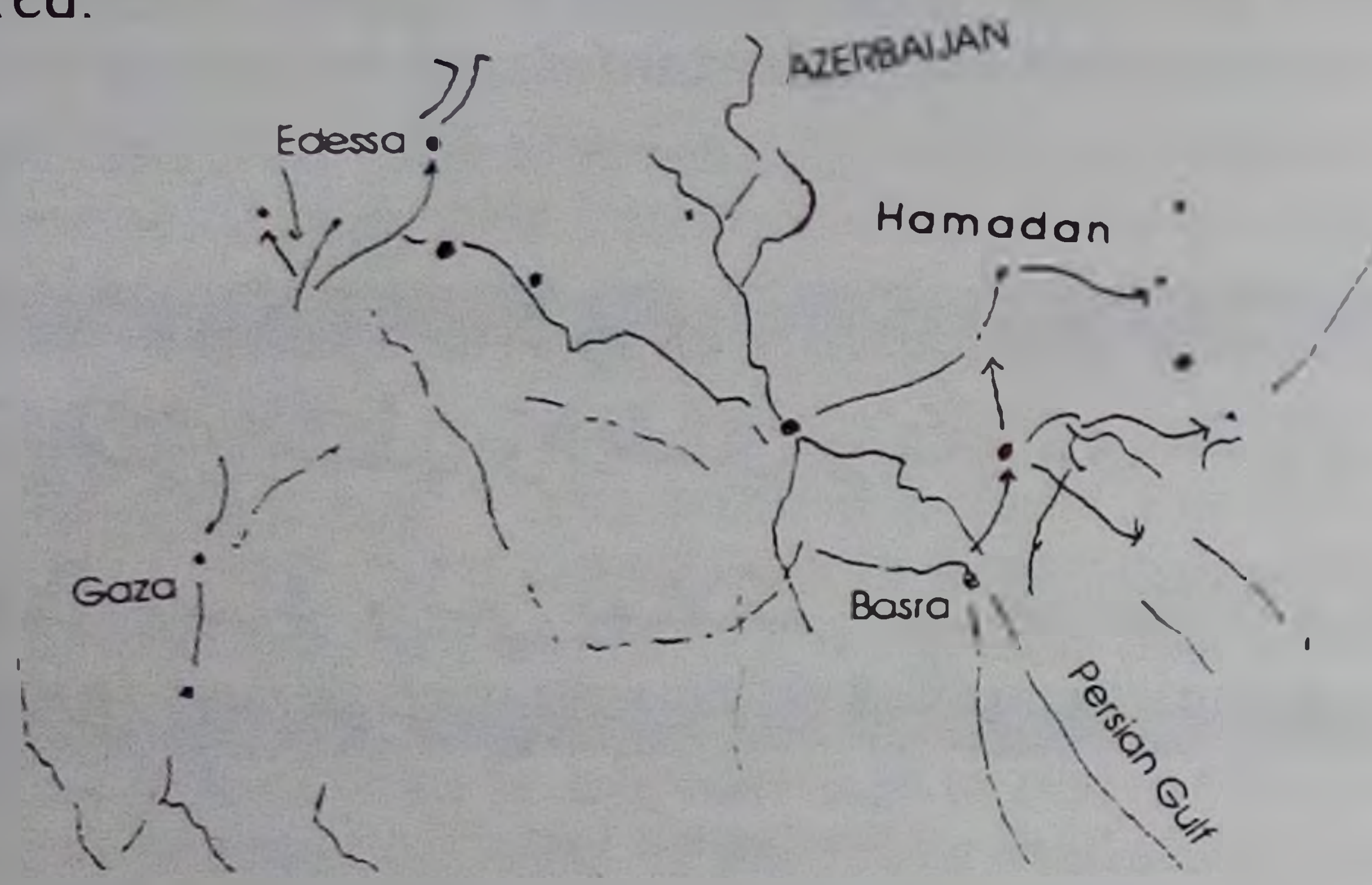


The Quranic Verse

The rising tide of Muslim conquests and expansions had some undesirable consequences as well. One such unfavourable impact was that quite a few Muslims had started to adopt and ape a number of inferior, yet-luring, models of culture and civilization of the vanquished races and places. So much so that their objectionable life styles had begun to corrupt even otherwise sensible Muslims. For instance some such public bath houses had become fashionable in which both men and women took bath rather freely. The caliph banned forthwith the operation of such indecent bath houses. Once he chanced to see certain vulgar specimens of paintings drawn on the walls of such a lewd bath house. The caliph hastened to efface them with his own hands. He remarked: "Had I known the painter I would have certainly punished him." He forbade men to keep unbecoming hair styles. He crushed the trends to drink under the

pretext of taking "Nabidh" (a kind of mild wine prepared out of dates or raisins). Such and similar other measures for the reconstruction of moral health and integrity of the people had a very desirable impact. The masses started feeling a strong urge to mould their life in accordance with the tenets of Islam. The refreshing and purposeful principles of Islam began to gain widespread popularity. A large number of public welfare projects were implemented during his caliphate. Many sarais were constructed. Fountains, springs and canals were dug at several places. Poor houses were opened for the destitutes and the orphans.

The period of his caliphate was very short-lived. But throughout that brief period the major focus was on internal reforms and revival of the spirit of Islam. As such not much attention could be paid to conquests and expansions. Nevertheless quite a fair level of achievement was registered even in this area as well. A revolt in Azerbaijan was crushed and the area reconquered. Further conquests were made in Spain and Sind. A large area of southern France was also conquered.



Map Showing Azerbaijan

Although the masses were very happy over his reforms about the estates yet some disgruntled members of the royal family were rather resentful. Accordingly they offered a bribe of 1,000 guineas to one of caliph's servants and got poison mixed into his meals. The caliph fell seriously ill and died in 101 A.H. On his death bed when he came to know about the deadly plot he expressed no desire to retaliate. He rather pardoned and freed the culprit. But he confiscated the bribe money from him and deposited it in the state exchequer.

Caliph Umar bin Abd al-Aziz's period is considered as a golden age in the history of Islam. When the government officials went out in search of the needy they always returned unsuccessful. The great caliph got only 2 years and 5 months to rule. But he made quite spectacular achievements even during that short span of time. At death his only property was the clothes that he

was wearing and even those were profusely patched.

Yazid bin Abdul Malak Thani succeeded Hadrat Umar bin Abd al-Aziz. He tried hard to further the reforms of his illustrious predecessor but he had some success for about forty days only. Thereafter his family folks obliged him to revert

YAZID THANI BIN

ABD AL-MALAK THANI

101–105 A.H. (719–723 A.D.)

to the same old kingly pomp and show. The broken tradition of luxuries and laxities soon got revived in the palace. The institution of caliphate again got infected with all sorts of pollutions. The era of reforms and

revival, conquests and expansions gave way to deterioration and decline. These very trends and tendencies towards degeneration eventually led to a collapse of the Umayyad caliphate during Yazid's successors.

The reign of Yazid II is profusely punctuated by internal and external troubles and turmoils, intrigues and insurgences. The civil wars amongst the Muslims began to touch their peaks in Spain, Africa and the eastern territories. Widespread oppression and injustice engulfed the entire state in a dangerous wave of anxiety, tension, unrest and upheaval. Consequently shrewd manoeuvres to topple the government became rampant all over.

However despite recurring intrigues and revolts quite a few minor reforms and conquests were also effected during this period. Attempts were made to improve the administration in Iraq. But Yazid's indulgence in luxuries prevented control over the situation. After a rule of four years, one month and a few days he died of tuberculosis in Shaaban, 105 A.H. According to a variant account he was badly in love with a lovely maid, Hababah. When she died he could not bear the pangs of separation and died shortly afterwards.

Hisham's 20 years' rule is considered to be one of the successful periods in the Umayyad history. He averted collapse of the Umayyads by controlling internal and external dangers. Hisham combined in one the knowledge and wisdom of

HISHAM BIN ABD AL-MALAK

105–125 A.H. (723–744 A.D.)

Amir Muawiyah and statesmanship and determination of Abd al-Malak.

He renewed the broken chain of conquests. In Sind the biggest encounter took place at the banks of river Sind during which Dahir's son, Jai Singh, was overpowered and killed. This led to a temporary break in the insurgency of the Sindi Hindus and revived the Muslim supremacy. After the conquest of Spain the Muslims had conducted several raids over France during the days of Hadrat Umar bin Abd al-Aziz and Yazid. But during Hisham's time a full-scale invasion was organized and several French areas were conquered. During these conquests the famous Muslim commander, Amir Abd ar-Rahman Ghafiqi,

played the leading role. The Christian forces lost their balance on seeing the Muslim military might. Then a French chief, Charles Martle, united a few anti-Muslim powers and also obtained aid from Germany and Portugal. A fierce battle was fought at Tours in 732 A.D. in which Amir Ghafiqi lost his life. The number of the eminent Muslims martyred in the Battle of Tours was so numerous that this place began to be known as "the City of the Martyrs". The main causes of the Muslim defeat were their internal rivalries, disunity and intrigues. During the same period there was a Berber revolt in Africa which was crushed effectively. About 2,00,000 Berbers were killed during the bloody revolt. This ended the recurring threats of the Berber insurgences. The Muslims celebrated their victory by holding thanks-giving congregations in the mosques.

The Ahle-Bait had not accepted the Umayyad caliphate from the very start. After the Karbala tragedy they had engaged themselves in hectic endeavours and agitations to end the Umayyad rule. During Hisham's rule Hadrat Imam Zaid bin Ali, the grandson of Hadrat Imam Husain, had made attempts to become a caliph. This led to a tussle between the two parties. In an armed conflict an arrow struck Zaid's forehead and he died on the spot. After his death the Prophet's uncle, Hadrat Abbas bin Abd al-Muttalib, accelerated efforts for his caliphate. Consequently even during Hisham's reign the Abbasid Movement had begun spreading in big cities of Iraq and Khurasan. A wise and valiant Muslim leader, Abu Muslim Khurasani, became an ardent supporter of the Movement. While the Abbasid Movement was gaining momentum Hisham died in Rabi uth-Thani, 125 A.H.

Some of the salient features of Hisham's reign are as follows: Several reorganizational reforms were effected in the government offices. Many changes were introduced in the system of justice. The army was reorganized. Several new forts were raised in the border areas. Many new cities were founded. Mansurah was made the capital of Sind. A number of new reservoirs and cisterns were constructed on the road leading to Makkah. Indigenous manufacturing, especially the silk industry, got special impetus. As Hisham was personally interested in horses attention was paid to the rearing of thoroughbreds. Arts and sciences also registered considerable progress. Arabic translations of many masterpieces of art, literature and sciences were published.

Anti-Muslim Christian Forces

In order to keep the real Islamic spirit alive Hisham put an end to several misleading innovations creeping up in the field of religion. He did not even spare his own family members in the matter of enforcement of the fundamentals of Islam. One of his sons once did not join the Friday congregational prayer. On Hisham's questioning the boy put forth the excuse that he had no conveyance that day. Rejecting the plea Hisham extended severe punishment to the boy. Hisham had a genuine concern for the welfare of his people. He took effective measures to free the society of the curses of gambling, dancing, drinking and all sorts of moral and sexual waywardnesses. Hisham's two basic personal qualities-humility and frugality, have found a special mention in history.

Hisham was succeeded by Walid II in Rabi ath-Thani, 125 A.H. He was a thoroughly incompetent and a wayward person. During his lifetime Hisham had made many futile attempts to reform him.

WALID THANI BIN YAZID **125-126 A.H. (743-744 A.D.)**

On account of his immoral disposition many court chiefs had opposed his succession. When Walid became the ruler the first thing he did was retaliation from all concerned. The callous way he exacted vengeance from his opponents was so ruthless and so brutal that some of the roughly-handled victims used to visit Hisham's grave and wept there copiously over their pathetic plight. Opposition to Walid grew stronger and stronger because of his retaliative policies and immoral indulgences. At last after a short span of one year and two months' rule he was killed during Jamadi as-Thani, 126 A.H. while fighting his opponents.

Walid was too fond of poetry, music and dancing. His verses about wine got such a wide fame that even the renowned Arab authority on verses on wine, poet Abu Nawas, used to admire their calibre. There is no doubt about Walid's irreligious trends and tendencies. But some writers have gone to the extent of imputing false charges of disbelief and atheism against him. For instance, there appears no truth in the allegation that once he had intended to sip wine while sitting on Kaabah's roof or that he had insulted the Holy Quran. On the other hand, a famous historian had recorded that when the unruly mob besieged him to kill him he engaged himself in the recitation of the Holy Quran saying: "I wish I would also die while reciting the Quran like Caliph Uthman."

After Walid's murder Yazid III succeeded him in Rajab, 126 A.H. He was a good-natured person. Yet immediately after his accession he adopted such defective measures that his incapability became known all over. For instance

**YAZID THALITH, ALIAS
"THE DEFICIENT"
126 A.H. (744 A.D.)**

He withdrew the rise in army men's salaries introduced during Walid's reign. He died in Zil-Hajjah, 126 A.H. after a short rule of six months. The brief period of his reign is marred by intrigues and insurgences. He earned the title of "the Deficient" because of his defective measures and policies.

Yazid III was succeeded by his brother Ibrahim in Zil-Hajjah, 126 A.H. He was extremely weak and a caliph in name alone. After a short ruling span he abdicated and fled away for fear of his opponents.

**IBRAHIM BIN WALID
126-127 A.H. (744-745 A.D.)**

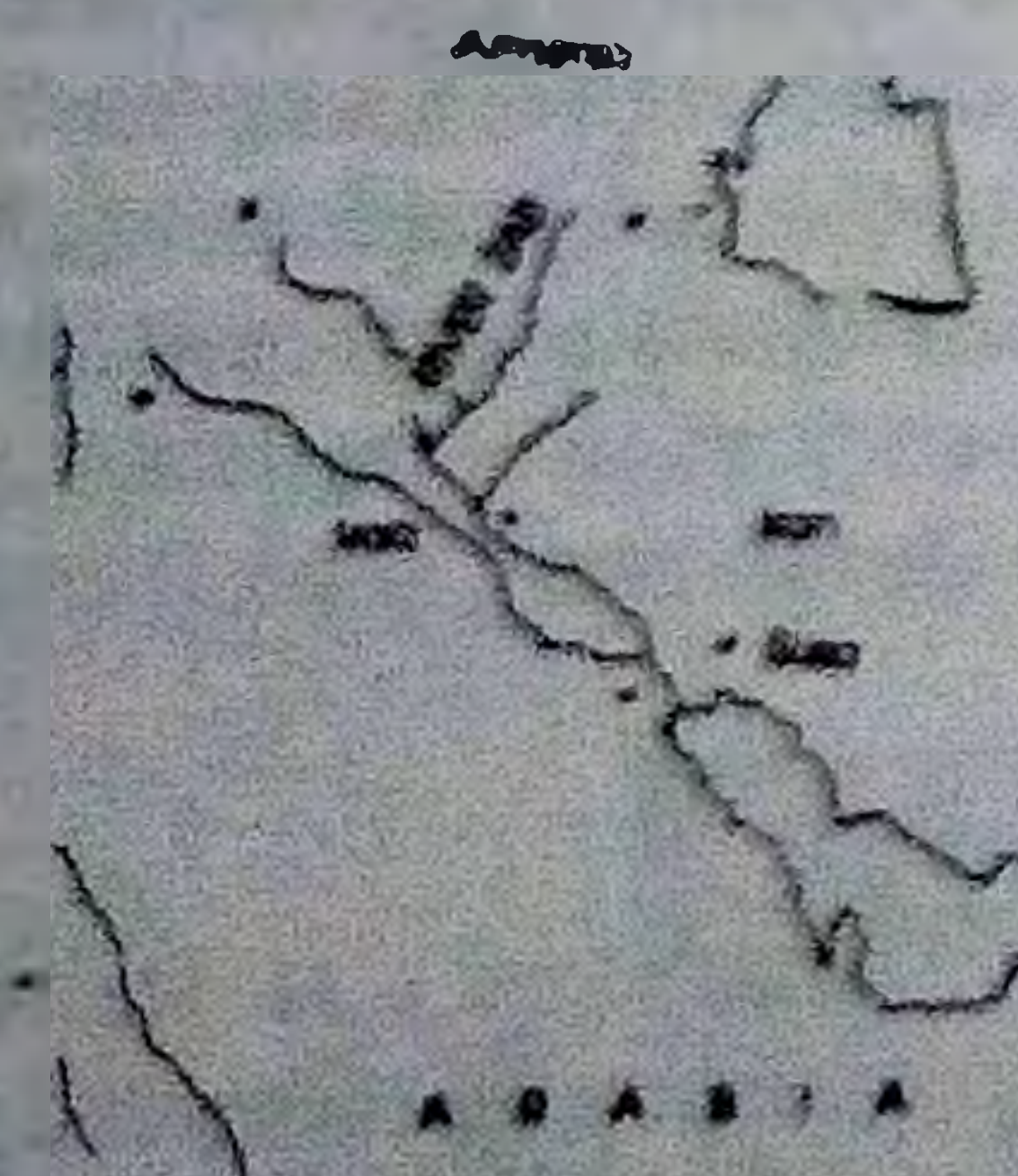
Marwan II was the last ruler of the Umayyads. He was a matured, steadfast, industrious and brave caliph. But by the time it was his turn to rule the Umayyad administration had reached such a perilous plight that it was beyond

**MARWAN THANI,
ALIAS "THE ASS"
127-132 A.H. (745-750 A.D.)**

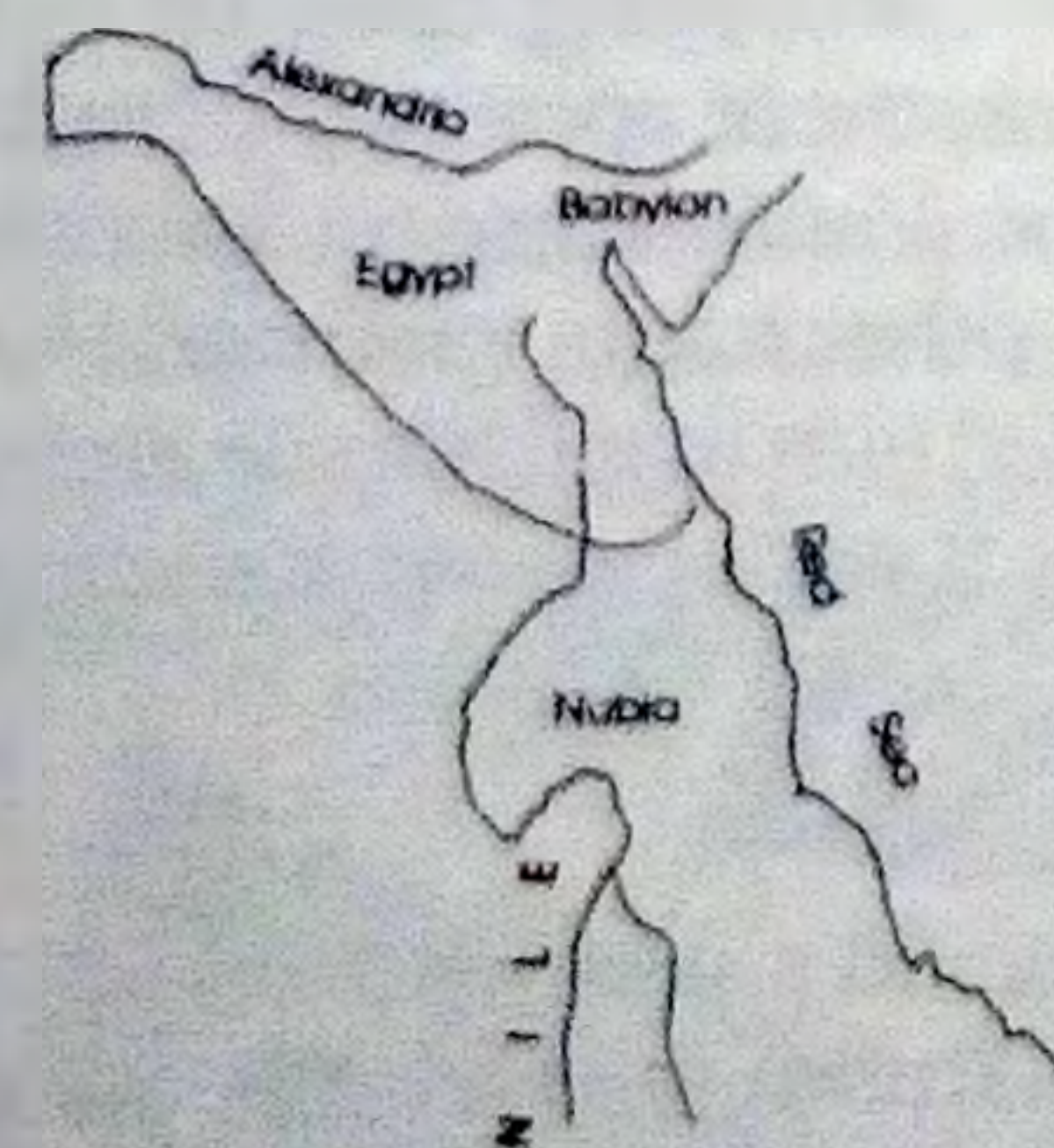
Marwan's power to control the situation. Internal dissensions had also penetrated deeper within the Umayyads. The whole of the state was in the tight grips of disunity, intrigues, unrest and revolts. Consequently

Marwan's entire ruling period of five years and ten months was consumed in bitter insurgences, revolts, feuds and battles.

Abu Muslim Khurasani was an extremely dashing and intelligent leader. He had risen up in support of the Abbasid Movement. Amassing considerable military might he had succeeded in driving the Umayyads out of Khurasan and Iraq. Marwan had a decisive battle against the onrush of the Abbasids at the banks of river Zab. The Umayyad army was defeated. While retreating in a state of panic most of the Umayyad troops got drowned in the river. Among those drowned included 300 members of the royal family. After the defeat



Map Spotlighting River Zab



Map Highlighting River Nile

Marwan and his men kept on wandering from place to place in search of a refuge. He had intended to cross the Nile and flee away towards the west. Exhausted after a constant running he was dosing at a place when a hot chaser got hold of him and killed him in Zil Hajjah, 132 A.H. He was 62 at the time of his murder. With his death the reign of the Umayyads also came to a close. It may be noted that Marwan was also known by the title, "the Ass" because of his extraordinary industrious disposition. In the Arabic language the ass is more a symbol of hardwork than of foolishness.

The Abbasid rage of revenge and retaliation did not cool off the least even after Marwan's murder and the end of the Umayyad rule. In order to impress people with their power and prestige the victorious Abbasids embarked upon a brutal plan of a mass killing of the Umayyads. In one incident alone 90,000 Umayyads were beaten to death. Then table-cloths were spread over their half-dead bodies and sumptuous feasts arranged. Hues and cries, sobs and sighs continued coming up from beneath the table-cloths. The bloody feasts of retaliation, however, went on quite uninterrupted. Even then the Abbasid fire of venom and vengeance did not cool off. A large-scale desecration of the graves of the eminent Umayyads was then started. Caliph Hisham's grave was demolished. His dead body was exhumed and hanged in public.

None of the men, women and children of the royal Umayyad dynasty could escape alive. Only Abd ar-Rahman, a talented Umayyad prince, managed to escape to North Africa. From thence he sneaked into Spain where he founded the great and glorious rule of the Umayyads in Spain.

PROS AND CONS OF THE UMMAYYADS

Starting in 41 A.H. the Umayyad era came to a close in 132 A.H. The inner dissensions, intrigues and revolts of this period caused irreparable loss to the Islamic strength and solidarity, grace and glory.

The main causes of Umayyad downfall were:

(1) growth of the system of personal and hereditary kingship instead of the Islamic caliphate;

MAIN CAUSES OF DOWNFALL

(2) lack of respect and regard for the state chiefs and ministers, leading to a deterioration in discipline and decorum;

(3) predominance of clannish prejudices, sensuous pleasures and vengeful passions rather than focus on sound principles, rational calculations, dare and determination, patience and perseverance;

(4) currency of sectarianism and fanaticism among the Muslims;

(5) absence of systematic and long-range planning in the administration

- of the state, especially in the conquered territories;
- (6) unhealthy impacts and uncritical acceptance of injurious foreign influences from the cultures and life-styles of the vanquished races and places, etc.

Despite all these shortcomings, however, life and economy flourished fairly well during the Umayyads. The process of growth of civilization and culture maintained its upward trend. The pace of conquests and expansions also kept a steadily-rising trend.

MULTIFARIOUS AREAS OF PROGRESS

The structure of the provincial organization remained fairly strong during the Umayyad rule. The entire Muslim state was divided into six big provinces as follows: (1) The Hijaz Province, which included Makkah Mukarmah, Madina Munawwarah and Yamen. (2) The Iraq Province, which comprised of Iraq, Amman, Bahrain, Kirman, Seistan, Kabul, Khurasan and Sind. (3) The Province of Jazirah and Armenia, which included Musal, Azerbaijan, Armenia and Jazirah. (4) The Province of Syria, which was the central province because its centre, Damascus, was the capital of the Umayyad state. It consisted of Jordan, Aleppo and Qansarin. (5) The Province of Egypt. (6) The Province of North Africa, with Qairwan as its capital. Spain, Southern France, Sicily, Sardinia and the islands of the Mediterranean Sea were included in this province.

The Umayyads reorganized the Bait ul-Mal, reinforced the police department and established the sovereignty of law and justice. They consolidated the army, raised the navy and promoted the ship-building industry. They introduced a uniform system of coins. They implemented many new constructive projects for the welfare of the masses. The Umayyad age saw a spectacular growth and popularity of arts and sciences, education and research, civilization and culture. Quite a large number of works on Islamic sciences were translated into foreign languages. Several books on foreign sciences were also translated into Arabic.

In short, despite its faults and failures the Umayyad period occupies a distinctive place in the history of Islam. Even a cursory study of this era generates the dominant impression that if the Umayyad rulers had only managed to overcome dissensions, vengefulness, luxuries and indolence they would have not only gained a unique position in history but would have also added more memorable milestones to the glory of Islam.

5

THE ABBASID CALIPHATE 132–656 A.H. (750–1258 A.D.)

Hadrat Abbas bin Abd al-Muttalib was the uncle of Prophet Muhammad (pbuh). The rulers of the Abbasid Caliphate are his descendants. Abbasid dynasty remained in power for over five centuries. As compared to the Umayyads the area of their state was far smaller. With the passing of time it went on shrinking further. So much so that towards the last days of its collapse the Abbasid rule had got confined to Baghdad alone. However, despite all these factors the Abbasid era occupies a unique significance in the history of Islam from the religious, cultural, educational, scientific, political, social, commercial and industrial angles.

The 524-years old Abbasid era could be conveniently divided into the following three phases:

- (1) *First Phase of Rise and Growth* (132–247 A.H.): This phase includes the reigns of the first ten Abbasid Caliphs. Stretching to 115 years, this phase is considered as the era of unparalleled rise and growth of the Abbasid power and prestige. This phase saw a record rise in the fields of arts and sciences, civilization and culture and commerce and industry.
- (2) *The Phase of Deterioration and Decline* (247–447 A.H.): The second phase is spread over to two centuries. Almost all caliphs of this phase were powerless. The state affairs were controlled by their chiefs and

THREE PHASES OF ABBASID CALIPHATE

ministers. The Shiite factions had also gained the upper hand during this phase.

- (3) *The Phase of Rise of Saljuq Turks and Collapse of Abbasids* (447–656 A.H.): The last phase covers more than two hundred years. During this phase the Abbasid Caliphs had deteriorated into mere dummies. The real power and prestige vested with the Saljuq Turks. Eventually Halaku Khan, the grandson of Chingiz Khan, wrought havoc in Baghdad in 656 A.H. Murdering the last Abbasid Caliph, Mustasim Billah, he brought the tottering Abbasid Caliphate to its final collapse.

FIRST PHASE OF RISE AND GROWTH

132–247 A.H. (750–861 A.D.)

During this exceptionally-splendid period the following ten Abbasid Caliphs ruled the Muslim state one after the other: (1) Abu al-Abbas as-Saffah, (2) Abu Jaafar Mansur, (3) Muhammad bin Mansur Mehdi, (4) Musa Mehdi Hadi, (5) Harun ar-Rashid, (6) Muhammad Amin bin Harun, (7) Mamun ar-Rashid, (8) Abu Ishaq Mustasim Billah, (9) Abu Jaafar Harun Wathiq Billah, and (10) Jaafar Mutawakkal Alallah. A summary of the age and achievements of all these early Abbasid caliphs now follows.

His full name was Abu al-Abbas Abdullah bin Muhammad. Saffah was his title, which means "bloody." He was the founder of the Abbasid caliphate. He got all the main Umayyad personnel assassinated the most brutal way. He even de-

molished and desecrated graves of their dead ones. As a sequel to his brutalities there were several conspiracies and revolts against him. Consequently most of his time

ABU ABBAS AS-SAFFAH

132–136 A.H. (750–754 A.D.)

was spent in overcoming insurgences and uprisings. Only one young and talented Umayyad prince, Amir Abd ar-Rahman escaped Saffah's savagery. He managed to sneak into Spain where he founded the great and glorious Umayyad rule.

Along with this internal upheaval the chain of reforms and conquests also went on. Saffah founded a new city, Hashmiyyah, in Iraq and made it capital of the new Abbasid state. The office of the Minister was created for the first time in the history of Islam. Appreciable reforms were introduced in the administration. Hindu revolt was crushed in Sind and the areas ruined by the insurgents rehabilitated. However, he suffered a great deal at the hands of the Romans. The Roman reconquered Kamakh and Maltia and killed the entire Muslim population in those areas.

Despite his severity and savagery Saffah was also a humane, wise, generous and graceful ruler. He hated luxuries and laxities of life. He had a soft corner for knowledge and learning, poetry and music. Scholars, poets and

musicians enjoyed great honour in his court.

In 751 A.D. the Abbasid governor of Samargand founded the paper industry with the help of a few Chinese prisoners. This measure also led to a rise in the popularity of knowledge and learning. Later on during 800 A.D. paper mills were also established in Baghdad and Damascus. More and more paper mills were then established by 900 A.D. in Cairo. By 1150 A.D. several paper mills had also been established in Morocco and Spain. Through these pioneering paper mills, all established by the Abbasids, the paper industry then found its way into Europe. This gave an unusual impetus to the dissemination of knowledge and learning in the west as well.

Saffah died in Zil Hajjah, 136 A.H. and was succeeded by his brother, Abu Jaafar Mansur.

His full name was Abu Jaafar Abdullah bin Muhammad Mansur. Although the real founder of the Abbasid caliphate was Saffah yet it was Mansur who consolidated the great state. He was a very strict and severe ruler. He crushed all

ABU JAAFAR MANSUR

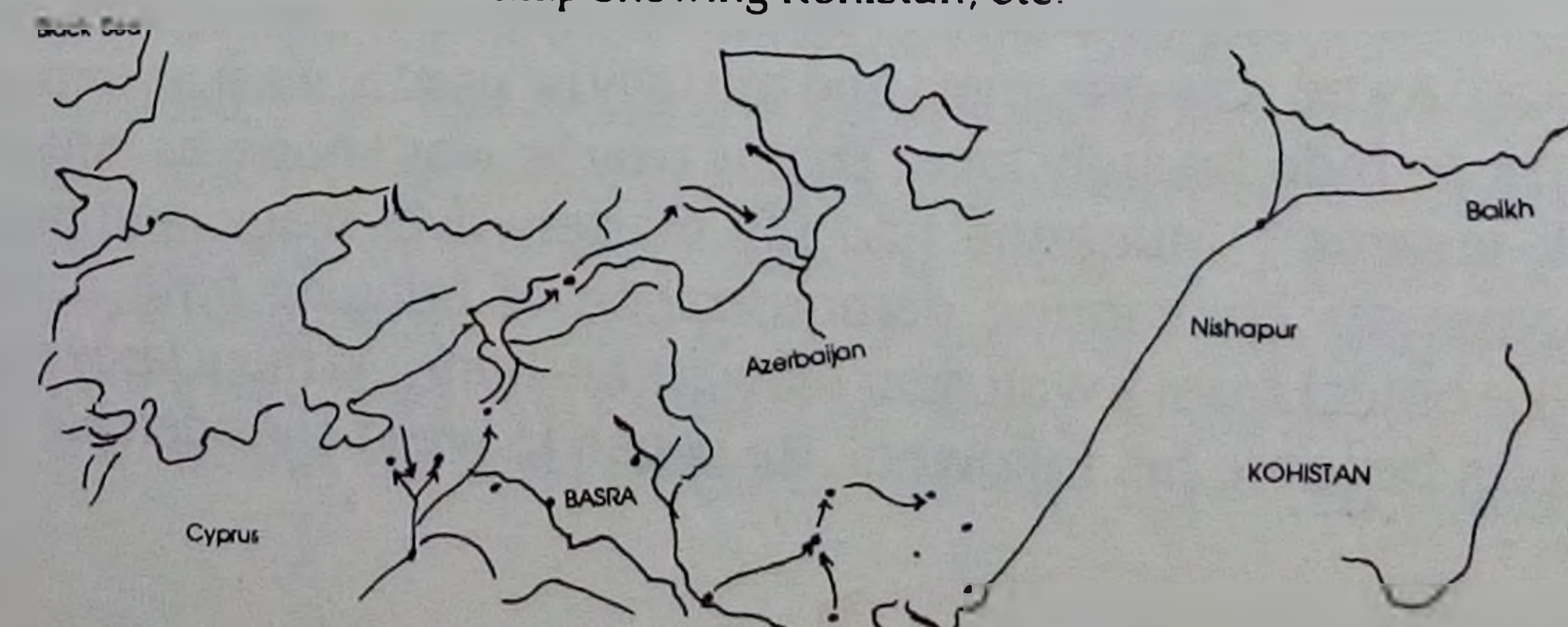
136–158 A.H. (754–775 A.D.)

revolts of his age with an iron hand. In 150 A.H. in the suburbs of Khurasan Ustadh Seis declared himself to be a prophet. He assembled a large number of followers around him and mustered a great deal of strength. But after some struggle Ustadh Seis and his aiding sons were arrested and the uprising crushed completely.

After controlling internal uprisings Mansur got enough time to devote to development projects and conquests. Mansur considered the following four fundamental principles as the essential elements of a strong government: (1) the judge who administers justice without fear or favour; (2) the police which handles the poor and the powerful alike; (3) the tehsildar who collects the revenue with care and honesty; and (4) the reporter who supplies the correct news and information. The caliph selected a spot, Baghdad, on the banks of river Tigris and developed it with such a sound planning that it rose to the most graceful and the most splendid city of the times. Owing to its unique role in the promotion of arts and sciences Baghdad earned a great name and fame in the history of world civilization and culture.

Kohistan, Tabiristan and Damawand were conquered during Mansur's

Map Showing Kohistan, etc.



reign. Further conquests were made in Sind. Agriculture flourished in all these areas and there was considerable rise in general prosperity. Battles against the Roman emperor continued. The Romans had destroyed the Muslim cantonment of Maltia in 138 A.H. It was recaptured during Mansur's period. In 140 A.H. the Romans invaded Maltia again. However, the terror of the Muslim troops and efficient administration of the area compelled the invaders to flee away in panic and fear.

Restoration of law and order and promotion of commerce and industry resulted in an unusual rise in prosperity and affluence during this period. A big sheep cost only a dirham. Beef was sold at a dirham a maund, mutton at 30 seers for one dirham, cooking fat at 6 seers for a dirham and pure honey at 5 seers for one dirham.

Mansur had a great taste for arts and sciences and an equally strong disgust for useless recreations. Once there was a lot of stir and commotion in the palace. On enquiry the caliph was told that a servant was playing the musical instrument, tambourine and the young maids were appreciating the music with loud applauses. Mansur snatched the tambourine and broke it into pieces by striking it hard over the servant's head. The caliph was very thrifty and had a great aversion for extravagance. He invariably preferred coarse clothes. Patches in his dress were always conspicuous. Owing to his frugality, wisdom and planning the state treasury always remained full. Consequently ample funds were always available for investment on public projects of development, reform and welfare.

In 158 A.H. Mansur set out for Hajj. But he died on the way. One hundred graves were dug for his burial. He was then buried in one of them quite secretly. This was done to avoid a possible retaliative desecration of his grave by the Umayyad opponents.

Mansur was succeeded by his son, Muhammad bin Mansur Mehdi. The first good deed he did immediately after assumption of power was release of all political prisoners and restoration of their confiscated properties.

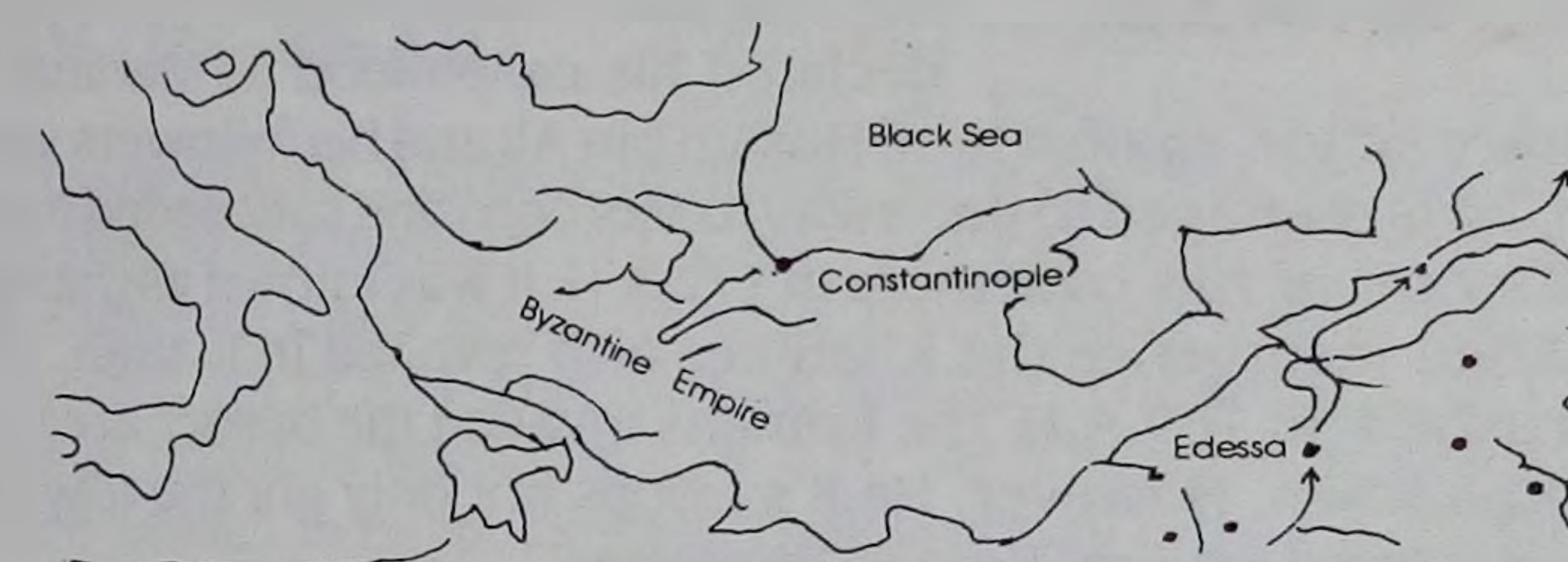
MUHAMMAD MEHDI

158–169 A.H. (775–785 A.D.)

Mehdi was given to luxuries. He, nevertheless, also rendered some service to Islam. He penalized the atheists and proscribed all anti-Islamic literature. During his rule a crafty person from Khurasan, Hakam bin Hakim Muqanna, claimed himself to be God. As he was one-eyed and too ugly he used to wear an impressive golden mask to hide his ugly face. That is why he was known as "Muqanna" ("the mask-wearer"). Muqanna had full mastery over magic and jugglary. Once he gave an enchanting demonstration of bringing forth a shining "moon" – like object from a well near Mawara an-Nahr. On this a large number of simpletons became his followers. He began to wield considerable power

and influence. At last the caliph ordered military action against him and his cult. Troops besieged him on all sides. A large group of 30,000 of his followers surrendered immediately. When the siege grew narrow and painful Muqanna poisoned his entire family to death. Then he lit a big pyre of fire and told his remaining followers that those who desired entering the paradise with him might jump into the pyre. When the followers saw him jump into the fire they too followed him. Muqanna's mischief thus came to an abrupt end.

There were several revolts and rebellions during Mehdi's period. Of these the three more well-known revolts are those which were led by: (i) Sardar Yusuf in Khurasan, (ii) Abd as-Salam, a chief in Jizirah, and (iii) the people of Alhauf in Egypt. All these revolts were crushed ruthlessly. The pace of conquests also continued during his reign. In 163 A.H. the caliph led a military expedition against the Romans and captured many of their cities. Constantinople was reconquered in 165 A.H. In order to check the frequent raids by the Romans many new forts were built around the borders. Further conquests



Map Highlighting Constantinople

were made in Sind. However, while returning from the Sind expedition the victorious Muslim naval fleet was caught up in a severe cyclone. Consequently a number of ships and soldiers were lost in the stormy sea.

Many new reforms were introduced during this period. All roads leading to Makkah were widened. Several new rest houses were built. Repairs and extensions were effected in the Holy Kaabah, Prophet's Mosque and the Jamea Masjid at Basra. A new palace was constructed on the banks of Tigris. Mehdi was a pleasure-seeker. His palace always glimmered with glamorous women. However, despite his love for luxuries he took keen and regular interest in all state affairs. He enjoyed a great deal of public popularity and respect owing to prevalence of general prosperity and affluence. Quite contrary to his harsh and hot-headed father, Mehdi was soft-spoken and humane in temperament.

Mehdi was very generous and extravagant. When he assumed caliphhood the deposits in the royal treasury stood at 1,40,00,000 guineas, 60,00,00,000 dirhams and a huge stock of precious gems and jewels. Mehdi exhausted the entire wealth in a short span of time. When the treasury became empty Abu Haritha, the royal treasurer, one day appeared before him and

threw the treasury keys before him saying: "The empty treasury requires no locks or keys."

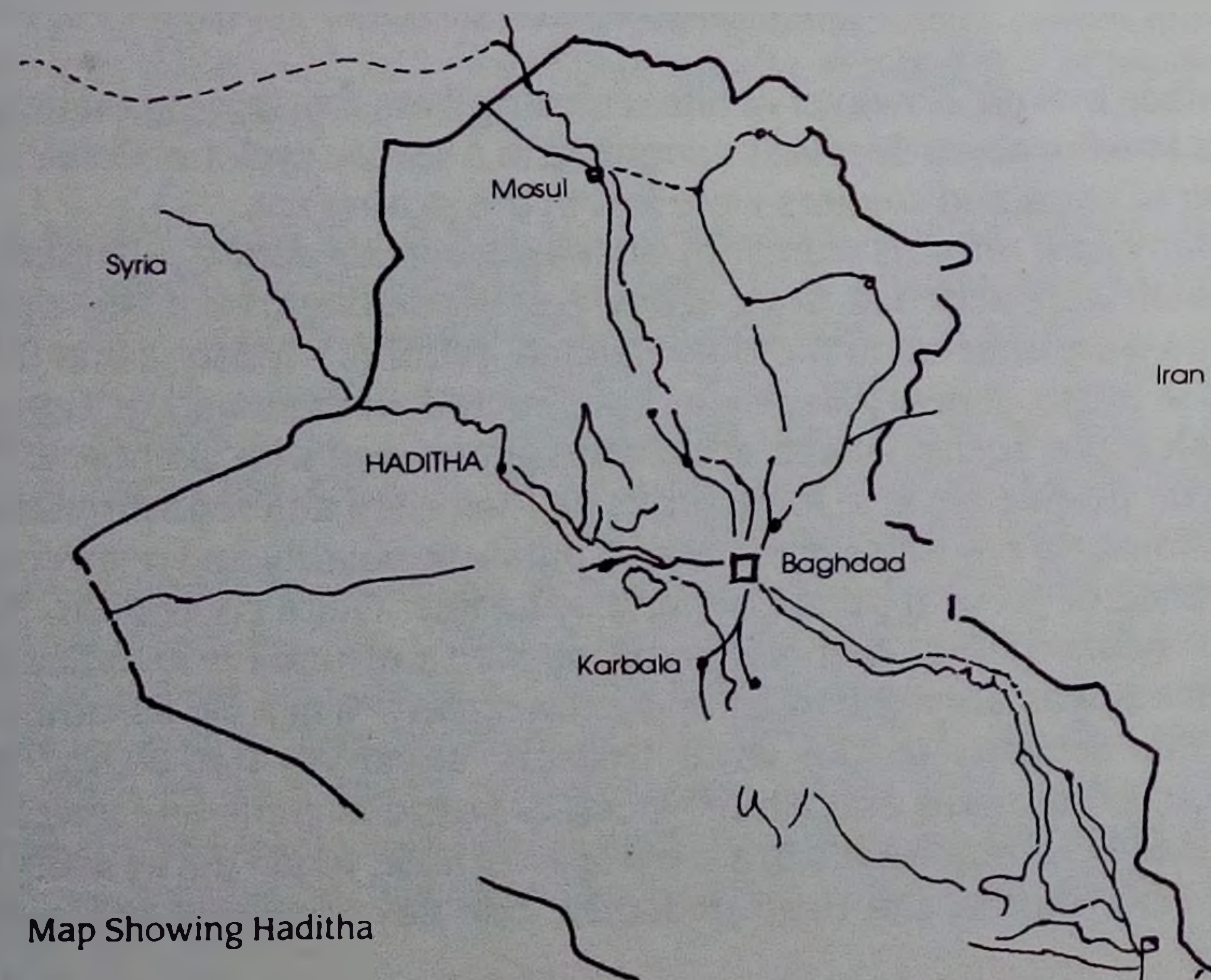
Mehdi died on 12th Muharram, 169 A.H. Various versions are on record about his death. According to one version he was injured while hunting and died of the wounds. Another story states that a maid poisoned him to death. According to yet another version one day he chanced to hear a mysterious voice saying: "This world is short-lived." He died a few days after the mysterious incident, etc.

Mehdi was succeeded by his son, Hadi. He was a people-patronizing caliph. Immediately on becoming a ruler he removed the door-men from the royal court to enable the masses to have a free access to him. Like his father he too

combined love for luxury and regard for religion at one and the same time. A member of the Ahle Bait, Hadrat Husain bin Ali bin Hasan, declared his caliphhood at Madina. Hadi or-

MUSA MEHDI HADI **169-170 A.H. (785-786 A.D.)**

dered military action against him. Husain bin Ali and his followers were killed. His cousin, Idris managed to flee away to Morocco and succeeded in establishing his autonomous rule over there in 172 A.H. It was known as the Idrisi state. After the Alvid insurgence the Kharijites also revolted in Jazirah. This revolt too was crushed. In 169 A.H. the Romans invaded the border areas and captured Haditha town. However, Hadi's troops not only got the town liberated but also conquered several Roman territories.



Map Showing Haditha

Hadi was a devotee of the Holy Prophet. He had inherited generosity and large-heartedness. He was an enlightened, self-respecting, daring and determined ruler. In 170 A.H. he died his natural death. However a variant version states that when his mother, Kheizran, started making frequent interferences into the state affairs the caliph told her: "You should confine yourself to the spinning wheel, recitation of the Holy Quran and praise of God Almighty." Kheizran was offended over the blunt comment and got the caliph assassinated. The famous historian, Ibne Khaldun, has, however, held this version as unreliable.

Harun ar-Rashid succeeded his brother, Hadi in 170 A.H. His full name was Harun bin Mehdi ar-Rashid. His reign was the golden age of the Abbasid era. Outstanding achievements were made in all sectors of life.

HARUN AR-RASHID **170-193 A.H. (786-809 A.D.)**

Many revolts also took place during this period. But they were all crushed. Harun extended nice treatment to Ali's descendants.

Despite all that, however, the Alvids revolted at many places. All these uprisings were quelled. Unsuccessful revolts were also staged at Khurasan. In 176 A.H. a bloody feud erupted among Egyptian and Yamenite tribes settled in Sind. It was soon overcome. The African troops revolted in 177 A.H. This too was quelled. The same year there was an unsuccessful revolt in Musal. In 178 A.H. the Kharijites revolted in Jazirah. There were revolts in Egypt as well. They were all crushed. Despite all these series of revolts and seditions the chain of conquests and expansions also continued. In some of the military expeditions the caliph also participated in person. Many big battles were effectively fought against the Romans and they were forced to pay tribute.

Harun's reign occupies an extraordinary significant place in the history of Islam. Religious, educational, cultural, political, commercial and industrial progress touched their peaks during this period. Baghdad began to be considered as the most civilized and the most advanced city of the world. A large number of scholars, traders and tourists from all over the world began to be attracted to the splendid city. Harun was a great patron of knowledge and learning. He got translated into Arabic many standard works on arts and science from Greece, India and several other countries.

The caliph showed extreme dedication to enforce Islamic law and order. He used to stroll at midnight in disguise in the streets of Baghdad to keep himself abreast of the events happening in the capital city. There is a record of several such interesting anecdotes in the famous story book of the age, Alif Laila (One Thousand Nights). The state of affluence and prosperity of the time could be judged by the fact that despite heavy investment on welfare and development projects the public treasury always remained full.

The real credit of unusual progress during Harun's reign goes to his gifted ministers of the Barmaki family. The Barmaki ministers were exceptionally learned and liberal. Their professional experience, scholarly calibre and political insight proved a solid source of allround peace and prosperity for the people. But after sometime the dreaded downfall of the Barmakis set in. Many factors were responsible for their decline, e.g: courtiers' growing jealousy for the power and prestige of the Barmakis; rising tempo of intrigues and conspiracies against them; etc. Eventually the Barmaki family became a victim of violence and imprisonment.

In 193 A.H. the chief of Khurasan, Safei bin Laith, rose in revolt. Harun set out in person to quell the revolt. But he fell ill on the way. Dismayed over the disease and disappointed about the ineffective treatment he returned to Toos. He got his grave dug under his personal supervision. Then he arranged recitation of the Holy Quran inside the grave. He died in Jamadi us-Thani, 193 A.H. and was buried in the same grave.

Harun's personality was a combination of self-contradictory traits. He loved pleasures and luxuries of life. Simultaneously, however, he was a devout adherent of Shariah and the moral principles. Each day he offered one hundred nafles and donated one thousand dirhams in charity. He was too fond of Hajj and Jihad. He performed Hajj during one year and went for Jihad the next year. Despite all those virtues, however, he was extremely whimsical and superstitious. He was often swayed over by his wicked courtiers and vicious chiefs.

Harun ar-Rashid had appointed his three sons, Mamun, Amin and Mutamin as his successors in the same order of priority. But his favourite wife, Zubaidah, got her own son, Amin, appointed as caliph through her imposing influence.

MUHAMMAD AMIN BIN HARUN **193–198 A.H. (809–813 A.D.)**

Consequently the entire period of Amin's rule was consumed in facing all sorts of intrigues, feuds, revolts and battles. Ultimately he was murdered in 198 A.H. In all this bloody game his minister, Fadal bin Rabee, played the leading role. That evil-natured minister was very pugnacious and vicious by temperament. He kept on instigating the brothers to plot and fight against each other. Their mutual tussle weakened the Baghdad government.

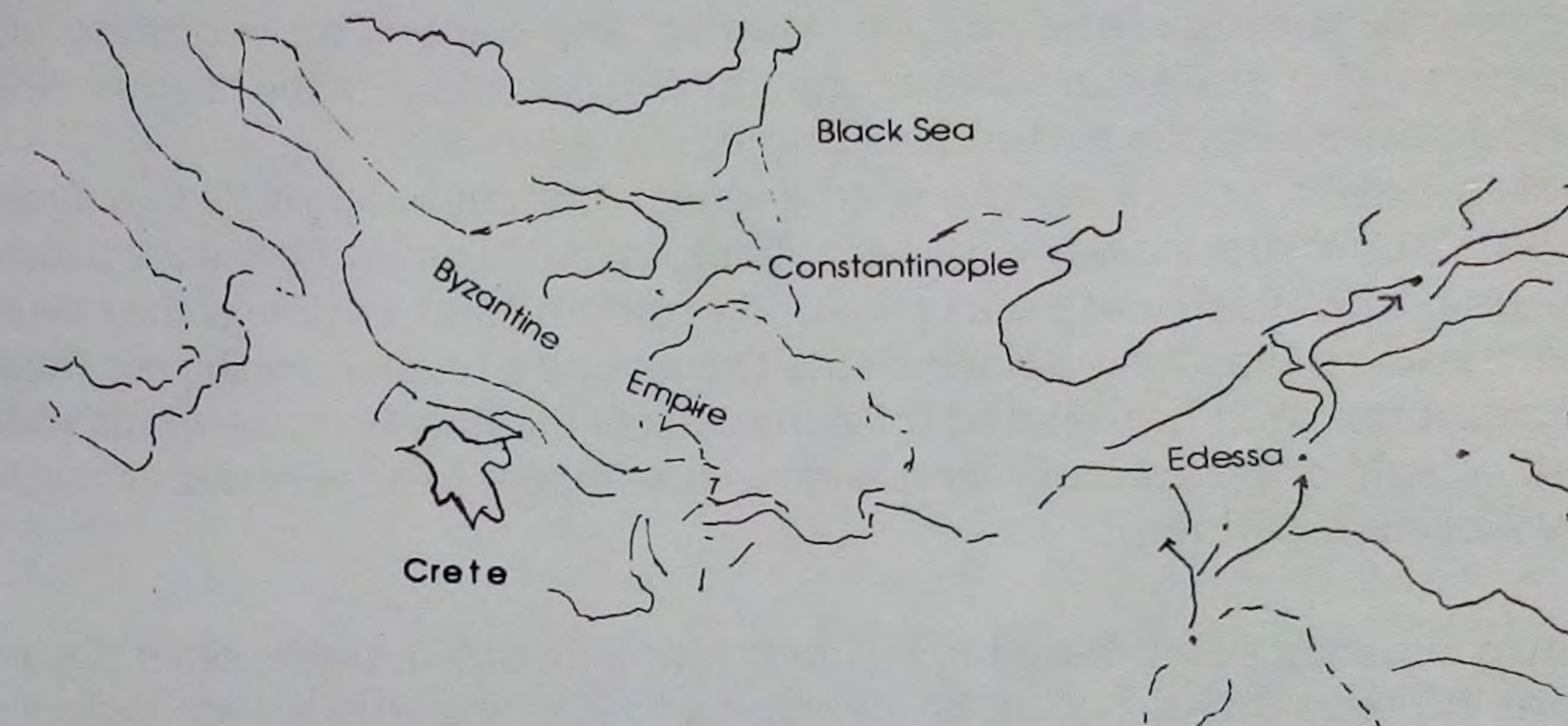
Amin was a scholar and a caliph with dare and determination. But his love for luxuries clogged all other aspects of his personality and character. It also led to his ruin and collapse. He used to remain lost in pleasures and luxuries all the time. He had filled the palace with pretty women, euniches and jokers. He had imported large varieties of animals from many parts of the world and had set up a lively zoo right in the palace. Most of his time was spent in the gay galas of wine and women by the banks of river Tigris.

After Amin's murder Mamun ar-Rashid became the ruler in Muharram, 198 A.H. He was the seventh Abbasid caliph. Mamun's reign was the golden age of the Abbasids from every point of view. Arabic had the upper hand during the

MAMUN AR-RASHID **198–218 A.H. (813–833 A.D.)**

Umayyad period. But Persian became popular in the Abbasid era. Its popularity touched the peak during Mamun's rule.

Some revolts also erupted during Mamun's rule. In the beginning his shrewd minister kept him in the dark about those revolts. But when Mamun came to know of the real situation he got the minister hanged immediately. He overpowered all the rebels gradually. A Hindu clan, Zat, of Sind had also revolted. The caliph obliged all such 27,000 Hindu insurgents to surrender. He then settled them along the Russian borders.



Map Highlighting Crete, etc.

The islands of Sicily and Crete were conquered during his reign. The ruler of Kabul accepted Islam and surrendered to the state. Conquests were effected in Turkistan as well. Several mountainous regions of Tabristan were also brought under the Muslim rule. During Muharram, 215 A.H. Mamun personally led a military expedition to Asia Minor and conquered several areas. Many battles were fought against the Romans in which Mamun participated in person. During his fourth expedition against the Romans he died at Sartus in 218 A.H.

Mamun possessed all the qualities of leadership. A scholar himself, he patronized all learned men of the age. He addressed a personal letter to the Roman emperor to obtain a large collection of rare books which the Christians had dumped in a dilapidated building. Mamun got all those books translated into Arabic and Persian. He also obtained many other standard works on philosophy from several foreign lands. Such measures led to promotion and

popularity of knowledge and learning, especially in the fields of philosophy and metaphysics. Telescope was invented during his reign. The hemisphere of earth was measured. A big observatory was set up to promote the science of astronomy. In fact the caliph completed the intellectual mission started by his grandfather, Abu Jaafar Mansur.

Despite all those developments, however, the unusual popularity of arts and sciences also generated two extremely unhealthy trends among the Muslims: (1) Disputes about Arabs and non-Arabs crept up among the people; (2) Popularity of the Greek and other foreign sciences made several Muslims neglectful of Holy Quran and Prophet's Traditions. Consequently a rationalist school of thought, known as "the Mutazila" ("the Rationalists") emerged on the intellectual horizon. They soon amassed considerable influence and popularity. The Mutazila tested the religious beliefs and principles on the touch-stone of logic and reason. Mamun and some of his successors over-patronized the Mutazila Movement. Official patronage of the new movement created some serious misunderstandings and mishaps.

Mamun's personal life was a queer combination of two conflicting trends. On the one hand he loved lavishness and luxuries. He had a soft corner for music and poetry. He was too fond of singing and dancing parties. On the other hand he was also a hafiz of the Quran and a regular worshipper. During Ramadan he often completed thirty recitals of the Holy Book. However, such a blend of self-contradictory trends does not appear to be very rare among the early Abbasid caliphs.

Mamun was succeeded by his brother, Mutasim Billah. Unlike other Abbasid caliphs he was devoid of all knowledge and learning whatsoever. Nevertheless he had unusual dare and determination. Historians have accordingly

labelled him as "the martial caliph." An interesting anecdote, highlighting his aversion to learning, has gained great fame.

MUTASIM BILLAH

218–227 A.H. (833–842 A.D.)

During his childhood one of his classmates

had died. His brother Mamun, condoled with him the sad demise of his chum. On this Mutasim remarked quite spontaneously: "Whatever the case, the poor fellow got rid of books and studies." Himself illiterate he selected the most illiterate persons as his ministers.

During his reign the Turks gained unusual power and prestige in the Muslim army. The Turks of those days were crude and rude and were far removed from civilization and culture. They were, however, extremely brave and wary. That is why they were enlisted on a large scale in the Abbasid army. This policy promoted conquests and weakened the foreign influences. Later on, however, the Turks became quite turbulent in a bid to enhance their status and sway. Gradually some of the more unruly Turkish generals of the caliphs became a

potential source of permanent danger. As a preventive measure against this danger the caliph founded a new city, Samra, on the banks of river Tigris about 60 miles away from Baghdad. He got barracks and buildings built in the new city and settled all the Turk troops there. Later on Samra was converted into the state capital.

Several revolts were staged during Mutasim's rule which were all crushed. As the caliph was himself a brave soldier the pace of conquests continued with great zeal and zest. He led many military expeditions against the Romans and conquered many of their territories. Availing of an opportunity the Roman emperor once invaded Zabtra and Maltia lying across the border of the Muslim state. He caused havoc there and committed brutalities on the Muslim civilians. The Roman troops also made several women their captives. Hot iron bars were put into eyes of the male prisoners. Organs of many Muslims were badly mutilated. On this the Muslim troops besieged Zabtra and Maltia and recaptured both of those border towns. The caliph, however, prohibited his troops strictly to indulge in any retaliative massacre or looting.

Mutasim's personal life style was very simple. But his official style was extremely pompous. He was too fond of two things: (1) pomp and show of the state and the government, and (2) the scenes and sights of bloody battles. His royal guest house and lavish entertainments had no limits. The daily expenditure of the palace kitchen was a thousand guineas.

One of the most unfortunate incidents of Mamun's reign revolved round the doctrine of Khalq-e-Quran which was thrashed out by the Mutazila school. The majority Muslim view holds that the Holy Quran, being Divine revelation, is eternal and not created. As against this the Mutazila school held that the Quran was created and not eternal. As Mamun was himself a Mutazilite he used to force people to subscribe to that doctrine. The controversy assumed a pernicious posture during Mutasim's reign. Imam Hambal, the leading religious scholar of the day, refused to endorse the Mutazila views. The ruthless caliph tortured him a great deal. He was even whipped in public and put in prison. But the great Imam stuck fast to his belief and verdict that Quran was eternal and not created.

In Muharram, 227 A.H. Mutasim died after a short illness. He was succeeded by his son, Wathiq Billah.

As against his father Wathiq was extremely fond of knowledge and learning. He patronized the scholars. He had command over poetry and oratory. He had acquired such a mastery over music that even the master musicians of the day

acknowledged his unusual talent. He could play the famous Arab musical instrument, Aud, quite fluently and was composer of about one hundred songs.

WATHIQ BILLAH

227–232 A.H. (842–847 A.D.)

Several revolts took place during Wathiq's rule. The Arab tribes of Syria and Palestine rebelled as a protest against the rising influence of the Turks. This was quelled by the Turk troops. However, the Arab-Turk conflict went on deepening. Opposition to Arabs was gaining momentum. The hold of the Turks became stronger and stronger, thereby posing a more serious threat to the caliphate in later days. There were several other rebellions which were also crushed.

Wathiq's period was not devoid of conquests, expansions and reforms. Many noteworthy conquests were made in Sicily. Several welfare projects were also undertaken. Like his predecessor Wathiq too had a soft corner for the people of Hijaz. During his reign the people of Makkah and Madina were patronized so very lavishly that no needy person could be spotted there. When Wathiq died there was a widespread mourning in Hijaz.

During Zil Hajj, 232 A.H. Wathiq had an attack of polydipsia. His physicians gave his body a steam bath by seating him in a special hot oven. The fomentation gave him a little relief. But the next day the ailing caliph increased the oven temperature and kept on getting the steam bath for a longer time. This resulted in a severe fever causing his death.

Wathiq was succeeded by his brother Mutawakkil Alallah in Zil Hajj 232 A.H. Mutawakkil had no interest in knowledge and learning. Yet he was too fond of Prophet's Traditions. He had a flair for poetry and verses. His biggest achieve-

MUTAWAKKIL ALALLAH

232–247 A.H. (847–861 A.D.)

ment is the fact that he put an end to all purposeless and controversial discussions on the doctrines of Khalq-e-Quran, Divine Attributes, etc. He also imposed a strict ban

on all un-Islamic innovations in the field of religion. All religious prisoners were released forthwith and their losses adequately compensated. Such welcome measures earned him the title of "the Custodian of Sunnah". Paying him homages a historian goes on to say: "Hadrat Abu Bakr put an end to apostasy. Umar bin Abd al-Aziz compensated for the Umayyad excesses. Mutawakkil ended anti-Islamic innovations and earned the title of "the Revivalist of Sunnah." In 235 A.H. Mahmud bin Faraj of Neishapur declared himself to be a prophet. He presented a book as Quran and claimed that it had been revealed to him through angel Gabriel. Hardly 27 men had become his followers when the caliph got him killed.

Many unsuccessful revolts and some conquests were effected during Mutawakkil's reign. Muslims got supremacy over the Romans in battles on land and sea. Further conquests were made in the island of Sicily. Many new reforms were introduced in several administrative sectors. Ill-gotten properties of corrupts and cheats were confiscated. The caliph ushered in an era of prosperity and refinements. That is why his reign is remembered as the golden

age of the Abbasids.

However, despite all those developments Mutawakkil committed two serious blunders: (1) Of all the Abbasid caliphs Mutawakkil was the main opponent of the Ahle Bait. On account of that deep-seated enmity he adopted a tyrannical attitude towards the sympathizers and well-wishers of the Ahle Bait. (2) In order to put an end to the growing power and prestige of the Turk military chiefs he got his Turkish commander-in-chief, Amir Eitakh, assassinated. Both of those brutal measures increased his unpopularity and opposition among the masses. Consequently on 4th Shawwal, 247 A.H. a Turk military chief, Bagha, dashed into the palace at night and killed the caliph.

Mutawakkil's personality was also a combination of opposing traits. He had a great love for religion and the people. Simultaneously, however, he had a weakness for personal praise as well. Some controversial accounts about his wine-taking are also on record. Owing to its cultural refinements and the wave of luxuries this period is also referred to as "the era of pleasures."

PHASES OF DECLINE AND COLLAPSE

247–656 A.H. (861–1258 A.D.)

The second phase of Abbasid caliphate is the era of deterioration and decline. Starting in 247 A.H. this phase stretches to two centuries. The third phase begins in 447 A.H. and ends in 656 A.H. This last phase is the era of dominance of the Saljuq Turks and the collapse of the Abbasid rule. The Saljuq Turks forced their entry into Baghdad in 447 A.H. Mutawakkil was succeeded by his son Muntasir Billah with the help of the Turk chiefs. But his rule lacked strength and stability. Following the example of the unruly Turkish chiefs several provincial governors had also started behaving autonomously.

Gradually small independent states began to emerge all over. Some such autonomous states were:

- (1) *The Alvid State*: This was founded by Hasan, a descendant of Hadrat Ali, in the mountainous zones of Valum and Tabiristan.

EMERGENCE OF

AUTONOMOUS STATES

- (2) *The Saffarid State*: This state was established in Seistan by two famous brothers of Maghrib, Yaqub and Umro. Later on this state came to dominate entire Iran.
- (3) *The Samanid State*: Following in their footsteps the Samanids also established their independent state in the area of Mawara an-Nahr. They then extended its frontiers upto Faris.
- (4) *The Tulunid State*: Similarly a talented Turk slave, Ahmad ibn Tulun, founded his independent Tulunid state in Egypt.
- (5) *The Saljuq Turk State*: Later on the Saljuq Turks also established their

autonomous state.

- (6) *The Umayyad State in Spain*: After his entry into Spain the daring Umayyad prince, Amir Abd ar-Rahman, had already established an independent Umayyad state in Spain.

Besides the Ismaili sect of the Shiites and one of their branch, Qaramitah, had come to wield enormous power. The deteriorating and declining Abbasid caliphs were incapable of controlling them.

The events and achievements of the ten caliphs of the first phase of rise and growth of the Abbasid caliphate has been summarized in the preceding pages. This was followed by a very brief reference to the two phases of the Abbasid

CALIPHS OF THE LAST PHASES 247–656 A.H. (861–1258 A.D.)

decline and collapse. Given below is the complete list of the 27 Abbasid caliphs who ruled during these last two phases, from 861 to 1258 A.D.:

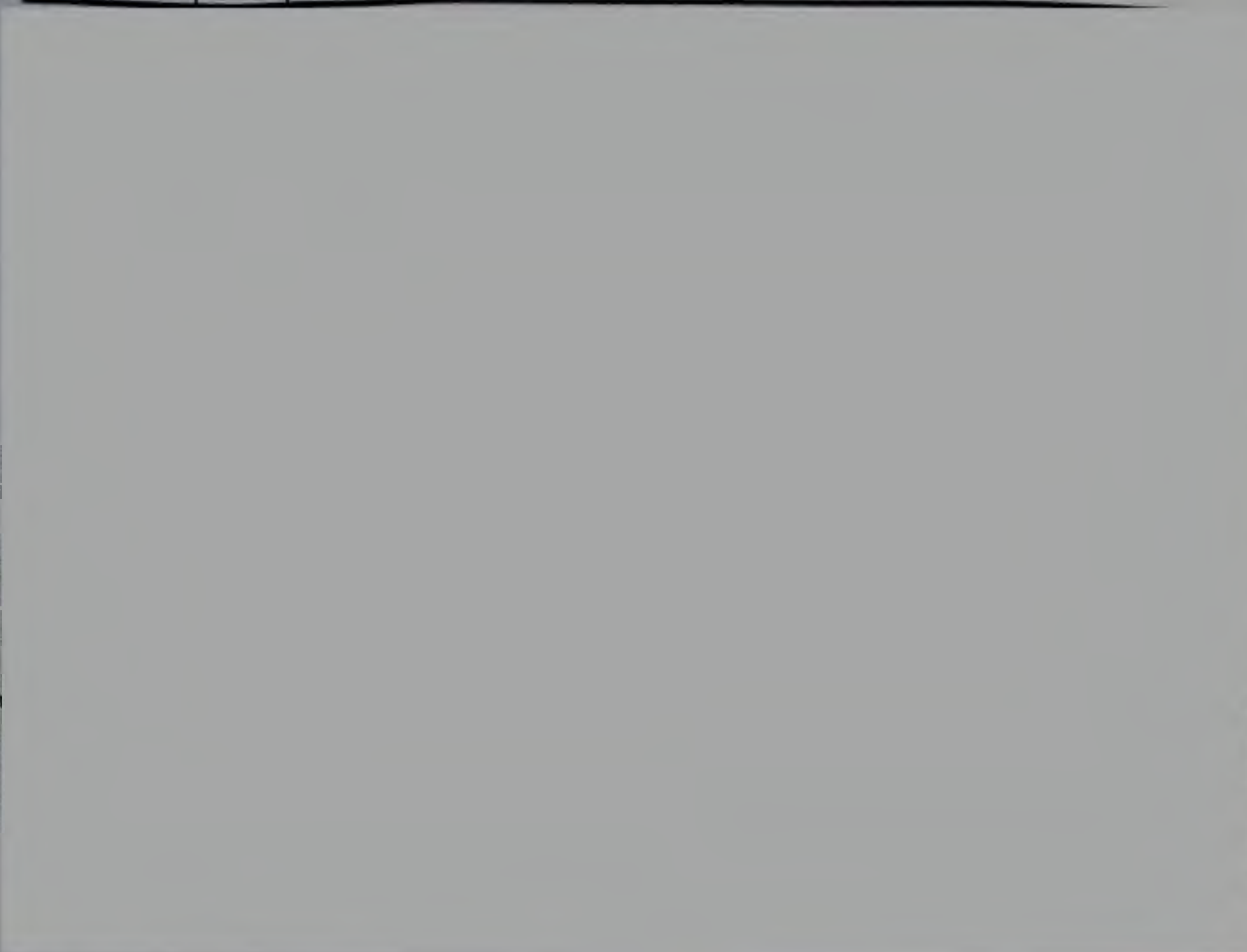
Name of the Abbasid Caliph	Period of Rule	
	According to Islamic Calendar (A.H.)	According to Christian Calendar (A.D.)
(1) Muntasir Billah	247-248	861-862
(2) Mustaeem Billah	248-251	862-865
(3) Mutazz Billah	251-255	865-869
(4) Muhtadi Billah	255-256	869-870
(5) Mutamid Alallah	256-279	870-892
(6) Mutadid Billah	279-289	892-902
(7) Muktafi Billah	289-295	902-908
(8) Muqtadir Billah	295-320	908-932
(9) Qahir Billah	320-322	932-934
(10) Radi Billah	322-329	934-940
(11) Muttaqi Billah	329-333	940-944

(12) Mustakfi Billah	333-334	944-945
(13) Muti Ullah	334-363	945-974
(14) Taie Lillah	363-381	974-991
(15) Qadir Billah	381-422	991-1031
(16) Qaiem Be Amrillah	422-467	1031-1075
(17) Muqtadi Be Amrillah	467-487	1075-1094
(18) Mustazhar Billah	487-512	1094-1118
(19) Mustarshid Billah	512-529	1118-1135
(20) Rashid Billah	529-530	1135-1136
(21) Muktafi Le Amrillah	530-555	1136-1160
(22) Mustanjid Billah	555-566	1160-1170
(23) Mustadi Be Amrillah	566-575	1170-1180
(24) Nasir Le Dinillah	575-622	1180-1225
(25) Zahir Be Amrillah	622-623	1225-1226
(26) Mustansir Billah	623-640	1226-1242
(27) Mustaasim Billah	640-656	1242-1258

Towards its final days the Abbasid state existed in name only. It had been divided into petty parts and pieces. Each part had become an autonomous state. The process of fragmentation was still on when Baghdad was gripped by a

DESTRUCTION OF BAGHDAD AND EXIT OF ABBASIDS

terrible Tartar tirade. The ferocious Tartar leader, Halaku Khan, created an exceptionally horrifying atmosphere of savagery and slaughter. They killed the



Halaku Khan

Changeiz Khan

last Abbasid caliph, Mustaasim and captured Baghdad.

The story of Baghdad's destruction at Halaku's hands is simply stunning. The vast desert towards the north of Turkistan is known as Tartar. In ancient ages some extremely barbarious races used to inhabit that area. Their brave and bold chief Tamujan was born in 549 A.H. As he grew up he conquered the petty states in his neighbourhood and started expanding his territory further. He even invaded Peking and conquered north China. In 616 A.H. he invaded Turkistan and conquered Bukhara and Samargand within a year's time. Thereafter he created an atmosphere of barbarism and brutality in the adjoining areas.

After Changeiz Khan's death in 623 A.H. his son, Tawali Khan, became the king of Iran. On his death in 654 A.H. he was succeeded by his son, Mangu Khan. He deputed his brother, Halaku Khan to the task of conquering the Muslim countries.

During those days Shia-Sunni conflict had reached its peak in Baghdad. The sordid situation prevailing at that critical time has been highlighted by the famous Muslim historian, Ibne Khaldun and several others. They had stated

ROLE OF SHIA-SUNNI CONFLICT IN TARTAR TERROR

that Ibne Alqami, the Shiite minister of the last Abbasid caliph, Mustaasim, had secret links with the Tartar invaders. Alqami was dreaming of founding an Alvid state after toppling Mustaasim's rule through Tartar support. During those days some miscreants had indulged in a looting and arson spree in the Shiite suburb of Karkh at the instigation of the caliph's son, Abu Bakr. Alqami got enraged over the sad incident. The famous Shiite philosopher, Khawaja Nasir-ud-Din Toosi, enjoyed a great status and influence at Halaku Khan's court. Toosi proved an extremely helpful source for Alqami in holding secret negotiations with Halaku Khan. So he accelerated his manoeuvres to instigate Halaku to invade Baghdad.



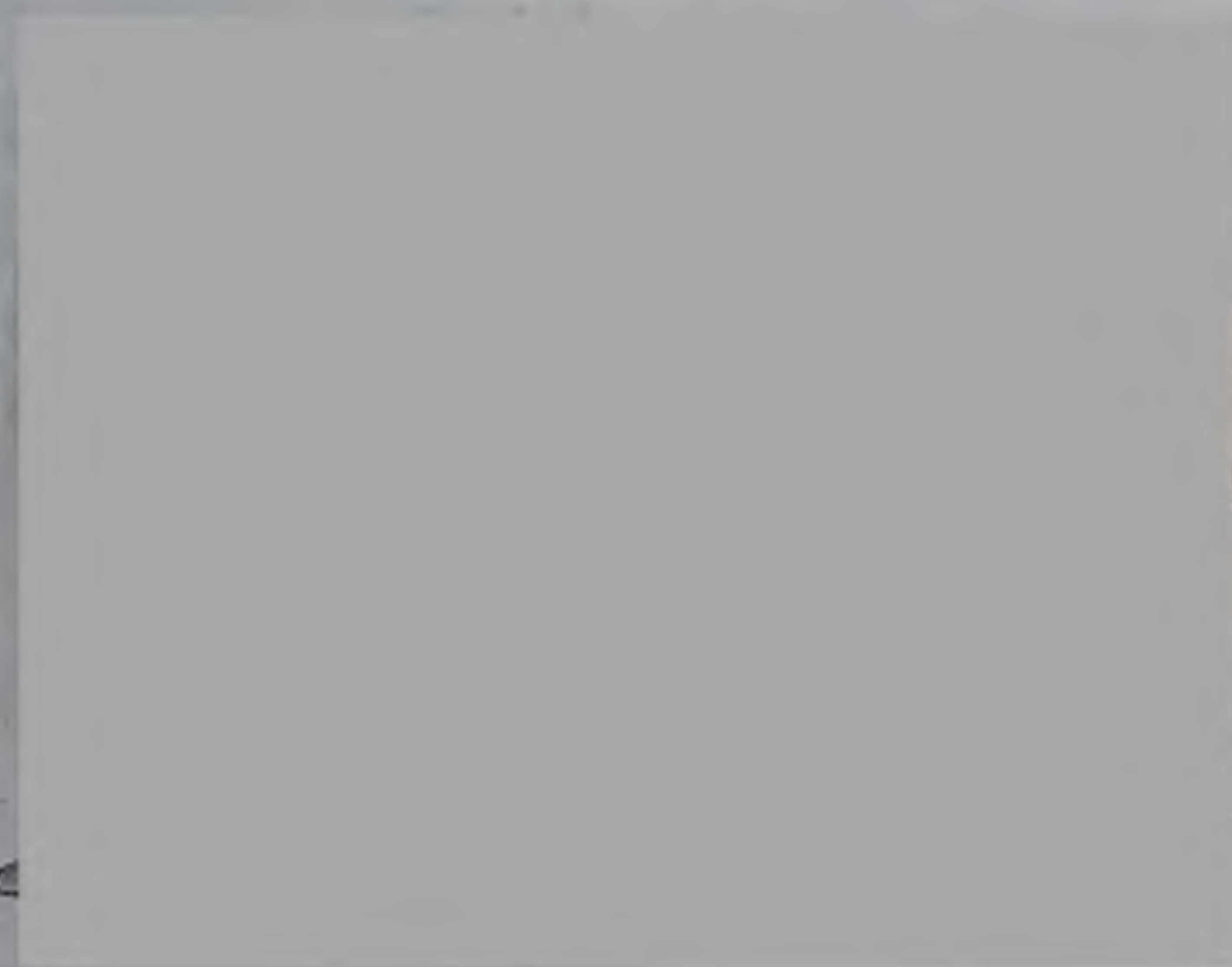
Khawaja Nasir ud-Din Toosi Addressing Pupils

Everything settled Halaku at last besieged Baghdad in 656 A.H. Abbasid troops had no power to defend the state. Halaku started his horrifying holocaust. Soon a famed centre of knowledge and learning was reduced to ruins and rubble. The savage Tartar hordes remained busy in killing the people and demolishing the city for full forty days. Nothing could escape their brutal savagery. The slain totalled an estimated figure of 16,00,000. In Muharram, 656 A.H. Caliph Mustaasim was clubbed to death in the most savage style. The poor caliph's corpse could get neither a coffin nor a grave. All rare and costly collections of books were dumped and sunk into the river Tigris.

With Baghdad's destruction entire Iraq came under the Tartar rule. It brought the long period of five centuries of the Abbasid caliphate to an abrupt close. After the tragic collapse of Abbasid rule the vicious Ibne Alqami kept on begging the victorious Tartars for the promised establishment of an Alvid rule

in Baghdad. His petitions remained unheard and his long-cherished dreams unfulfilled. He got no reward whatsoever for his treachery and factional sabotage. After spending a few more days in utter degradation and disgrace he died of acute despair and dismay.

The great Baghdad was indeed the acknowledged religious and cultural centre of the entire Muslim Ummah. Its destruction generated a wave of resentment and grief in the whole of the Muslim world. Many famed poets wrote moving elegies over the great tragedy. Of all the lamentful verses those penned by Taqi-ud-Din Ali al-Yasr and Saadi Shirazi are the most moving masterpieces.



Saadi Shirazi

The story of the rise of the Abbasids is quite refreshing on the whole. The Islamic state underwent unprecedented expansion during their reign. Intrigues and insurgences were crushed. Way was paved for law and order, peace and

prosperity. Many useful reforms were introduced. Spectacular progress was recorded in the fields of arts and sciences, law and justice, commerce and industry. Army was reorganized on a solid professional footing. The

REVIEW OF THE ABBASID RULE

Muslim navy emerged as a great striking power at the sea. Splendid cities, magnificent mosques, gorgeous gardens and impressive institutions came into being. The Abbasid metropolis, Baghdad, gave the appearance of a living monument of Islamic civilization and culture. It was indeed the most ad-

vanced city of the world. Thus writes the famous historian, Abu Ishaq: "If any person of sound intelligence and refined taste were to visit Baghdad even once during his lifetime he would either not leave it at all or leave it with a strong desire to die there."

It is really depressing to note that when the germs of deterioration and decline began infecting that great seat of culture they disfigured it in toto. The savage Tartars took full advantage of the internal intrigues and insurgences and the Shia-Sunni conflicts erupting up those days. They had no difficulty in reducing it to rubble. A great deal of research has been conducted on the Abbasid downfall. Their founder was no less a man than the Holy Prophet's uncle. The Abbasid Movement had publicised over much its sublime and sacred roots. The masses were already vexed and distressed by Umayyad oppression and tyranny. They had expected that the success of the Abbasid Movement would restore the rule of law and justice and the Ahle Bait would get their due share in the government. However, all those hopes got dashed to the ground soon after establishment of the Abbasid rule. The pathetic plight of the Alvids remained as unhealed as ever before. Consequently their unrest and uprisings went on as usual.

In addition to the Alvid revolts several other factors were also responsible for the Abbasid collapse. In order to put an end to the mounting Arab influence of the Umayyad age the Abbasids had adopted a policy of preferential alignment with the non-Arab elements. This generated clashes between the Arabs and the non-Arabs. Later on when the Abbasids began to mistrust even the non-Arabs they started banking on the Turks. This strategy proved more dangerous for the big Turk army chiefs became so powerful that they started clamouring for political autonomy. Following in the footsteps of the turbulent Turks many other unruly chiefs established their own autonomous states. The Abbasid state eventually got broken up into small and scattered fragments.

Furthermore, most of the Abbasid caliphs remained entangled in the cobwebs of their personal desires and designs. Instead of paving the way for a broader Islamic democracy they remained lost in the luxurious patterns of pompous kingships. Already caught up in the whirlwinds of deterioration and decline the Abbasids went deeper and deeper under the dust and debris of all sorts of miseries and mishaps. Such disorderly conditions proved ideally-suited for Halaku Khan to enter into the scene and to play havoc with the state and its people.

RISE AND FALL OF THE ABBASIDS

The early Abbasid period is a glorious era of the history of Islam. In fact it is a magnificent milestone in the whole history of humanity. Arts and sciences, civilization and culture and commerce and industry flourished in that splendid period. Covering various stages of growth and development Baghdad had

risen to unique height of glory and grandeur. Unprecedented development of the paper industry alone was one of the greatest contributions of the Abbasids to the global growth of sciences and civilization. Even the non-Muslims gained infinitely from the sweeping progress that characterized all departments of life.

A realistic review of the Abbasid caliphate is both essential as well as instructive for a student of human history. It is indeed imperative to know what arrested the earlier wave of spectacular progress and development. Equally essential is the analysis of the factors which accelerated the deterioration and decline in the later days.

Some of the major causes of deterioration and decline of the Abbasid caliphate have been summarized below:

CONSPICUOUS CAUSES OF DOWNFALL

- (1) *Arab and Non-Arab Discriminations:* Some Arabs had started taking undue pride in the Arab civilization and culture. They began feeling rather superior and arrogant about their culture. They even started to resent and ridicule the life styles of the non-Arabs. Such preferences and prejudices gradually led to the generation of feelings of ill will, hatred and hostility between the two. This unhealthy growth damaged both the groups. Needless to say that such hostile attitudes were utterly un-Islamic. According to Islamic principles of brotherhood all Muslims are equal. Geographical, racial, economic and all other factors, excepting piety and virtue, can never be an excuse for any distinction or discrimination whatsoever.
- (2) *Shia-Sunni Conflicts:* Shia-Sunni conflicts have also caused considerable damage to the Muslim Ummah. This conflict persisted for quite a long time during the Abbasid caliphate till it led to their eventual collapse. Such sectarian prejudices have no place in Islam. The enemies of Islam alone stand to gain from such combustible rifts and conflicts.
- (3) *Fanatic Discussions and Disgracing the Scholars:* Some purposeless debates and discussions had assumed a fanatical popularity during the reigns of some Abbasid caliphs. For instance the issue of Khalq-e-Quran caused considerable damage to Islamic solidarity. Insulting and disgracing attitude towards the scholars of differing camps was yet another fatal fallacy of the rulers and the people. The inhumane and brutal treatment meted out to a renowned scholar of the calibre of Imam Hambal is a slur on the name of the two guilty Abbasid caliphs.
- (4) *Aping the un-Islamic Styles:* The Abbasid caliphate provides yet another meaningful lesson. Continuous chain of conquests and expansions brought the Muslims into close contact with varied nations and cultures. In the process of resultant interchange some Muslims began to

follow blindly such inferior cultural patterns and practices of the vanquished races as were contrary to the letter and spirit of Islam. Some such un-Islamic trends and tendencies were: irresponsible and despotic patterns of autocratic rule; focus on subjective attitudes rather than on objective principles based on Quran and Sunnah; craze for the pompous life styles of the palaces and princely pleasures; indulgence in drinking, dancing and other lavish and lewd pastimes, etc.

- (5) *Frivolous Focus on Pomp and Prestige:* Formal pomp and show got unprecedented focus during the Abbasid age. It appears as if the Abbasids were badly addicted to grand galas, frivolous feasts, splendid celebrations, etc. It is saddening to note that this morbid trend to indulge in expensive celebrations continues to be the hallmark of practically all Muslim states even till today.

In addition to these big blunders the Abbasid caliphs were also given to some relatively minor errors and omissions. These shortcomings not only tarnished their personal images but also marred the grace and glory of the Islamic history.

MISCELLANEOUS FAULTS AND FAILURES

Some such failures and faults were: (1) adopting extremist attitudes of revenge and retaliation towards the opponents and the enemies; (2) love for lavishness and luxuries and shirking labour and hardwork; (3) dissipating state resources on personal vanities and perilous pastimes, etc.

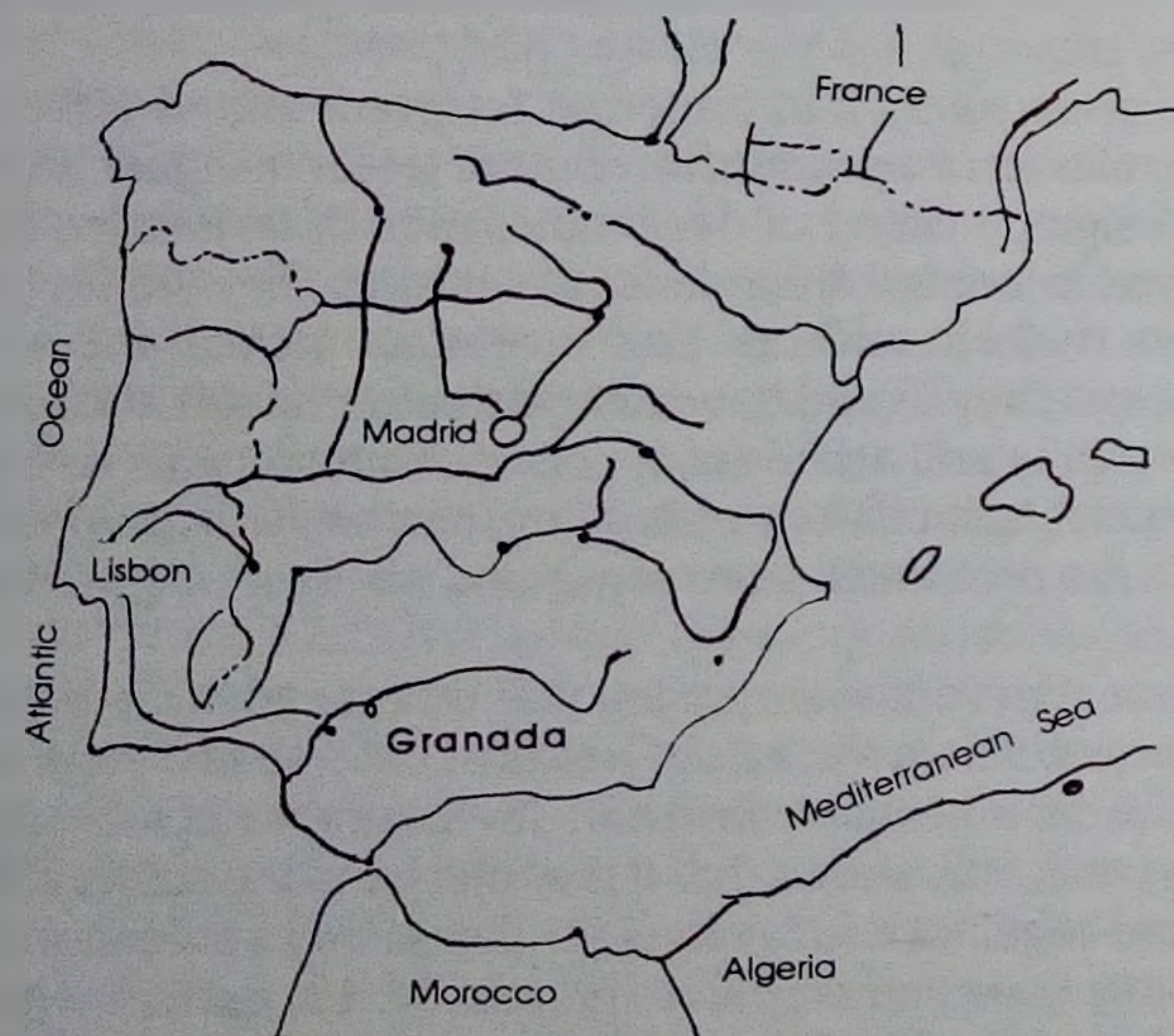
If these great rulers had preferred forgiveness and forbearance to revenge and retaliation they would have faced lesser intrigues and insurgences during their reigns. Instead of over-indulgence in lavishness and luxuries if they had cared to control their sensuous desires they would have provided better models to their subjects. Had they made labour and hardwork their guiding principle they would have enjoyed better health and would have availed of their agility and alertness in personal matters and state affairs. Similarly, if they had refrained from embroiling themselves in purposeless pursuits they would have promoted more sense and sanity in the public and private sectors.

Be that as it may, it is surprising that despite all these major and minor errors and omissions on the part of heads of the Abbasid state the process of conquests and expansions, reform and development kept on progressing at a fairly steady pace. This shows that if the rulers and the subjects had managed to control and regulate their behaviour the quality and quantity of progress would certainly have been far more greater. In that case the Muslim Ummah would have been saved from the recurring onslaughts of internal and external crises and catastrophies.

6

MUSLIM RULE IN SPAIN

Spain is the biggest country of Europe. It is a constitutional monarchy with Madrid as its capital. In Muslim history Spain is also remembered by its two other names, Andulus and Hispania. Muslims ruled Spain with full grace and glory for about eight centuries. It is they who converted it into the most civilized and the most charming land in the world.



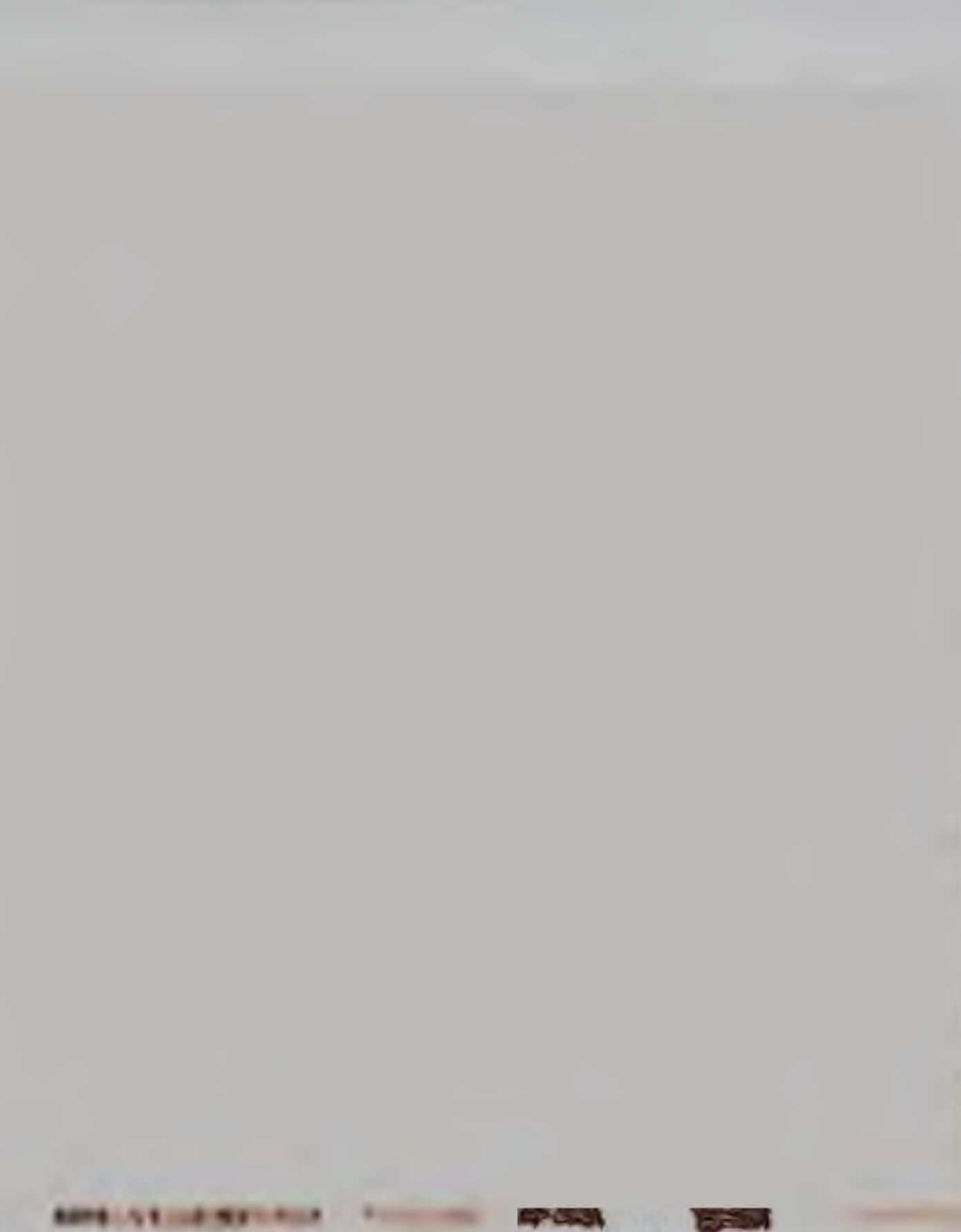
Map of Spain

In 714 A.D. Spain was ruled by a tyrant Christian ruler, Roderick. An oppressed Christian chief, Julian, appeared before Musa bin Nusair, the Muslim governor of North Africa, and complained about the lust, greed and tyranny of king Roderick. Musa felt sympathy for the oppressed Spaniards. He ordered his famed general, Tariq bin Ziyad to conquer Spain and to set the things straight there. General Tariq sailed for Spain with an army of 12,000 men.

He anchored at a place around the Spanish coastal areas which later came to be known after his name as Jabal at-Tariq. It is presently called Gibraltar. Soon after landing General Tariq burnt all his ships so that his men may not think of returning or retreating. Due to his dare and determination Tariq defeated a far big and more well-equipped army of Roderick which consisted of more than 1,00,000 troops. Seated majestically on his splendid throne king Roderick had come to the battlefield with an aroma of great pomp and show. His troops were wearing brand new, glittering uniforms. They were all very well-equipped with all sorts of arms and ammunition. Immediately after his defeat the king fled away from the battlefield.



A View of Jabal at-Tariq



Tariq Burning His Boats After Landing at the Spanish Coast

That is how the Muslim rule started in Spain in 714 A.D. The Spanish masses heaved a sigh of relief on getting liberated from the yokes of Roderick's tyrannical rule. Some historians have stated that Prophet Muhammad (pbuh) had foretold General Tariq in a dream about the victory in Spain.

The long Muslim rule in Spain could be conveniently divided into three phases:

- (1) First phase of confusion and chaos, 714–756 A.D. (93–138 A.H.);

THREE PHASES OF ISLAMIC RULE

- (2) Golden era of power and progress, 756–1036 A.D. (138–428 A.H.); and
- (3) Awful age of anarchy and annihilation, 1036–1492 A.D. (428–897 A.H.)

Spain was conquered during the Umayyad age in 714 A.D. The Umayyad rule in Spain started in 714 A.D. (93 A.H.). It ended in 756 A.D. (138 A.H.). Abd al-Aziz, the son of Musa bin Nusair, the conqueror of Spain, was appointed the

first Amir of Spain. He had married the widow of emperor Frederick. The wicked Christian elements of the vanquished Spain were indulging in mischief-making through the medium of that shrewd woman. They con-

FIRST PHASE OF CONFUSION AND CHAOS (714–756 A.D.)

tinued exploiting her as a convenient tool to promote rift among the Muslims and to enhance their own influence. They went on fanning the inter-Muslim differences between Arabs and Berbers, clashes among Syrian and Madinite tribes and conflicts between Shias and Sunnis. The growing inner divisions and dissensions eventually assumed such a serious magnitude that keeping a solid and united Muslim rule in Spain became impossible.

It was at this critical juncture that the Umayyad prince Abd ar-Rahman managed to sneak into Spain. That is why he is known as ad-Dakhil ("the entrant"), because he entered into Spain and established his rule over there. Amir Abd ar-Rahman ad-Dakhil defeated the tottering Syrian government in Spain with the help of a handful of Berber troops. By 10th Zil Hajj, 138 A.H. he had captured the whole of Spain. With that the first Umayyad phase of confusion and chaos came to a permanent close.

The most unfortunate feature of the first phase of Muslim rule in Spain is their failure to rule properly. Although the conquering Muslims were far superior in sciences and civilization to the local population yet they were unable to control them properly due to their internal dissensions, intrigues and insurgences. Consequently throughout this phase confusion and chaos prevailed all over. The non-Muslim chiefs of the vanquished territories kept on dreaming of driving the victorious Muslims out of Spain. The fanatic Christians even wished to efface all signs of Islamic culture and civilization.

A positive aspect of this phase, however, was that despite all the dissension and disorder the Muslim mujahids kept on launching raids on southern France from Spain. They even captured quite a number of the French areas. Of these mujahids the names of Amir Samah bin Malak and Amir Abd ar-Rahman bin Abdullah Ghafiqi shall always be remembered. Both of them were martyred one after the other during raids on France. However, after a great deal of alternating advances and reversals the Muslim armies had to quit France ultimately.

The golden era of Muslim rule in Spain starts in 756 A.D. (138 A.H.) with the advent of the rule of Amir Abd ar-Rahman ad-Dakhil. It ends in 1036 A.D. (428 A.H.). The Amir ruled for about 33 years. He laid solid foundations of a sovereign and progressive Umayyad government. Instead of adopting the

GOLDEN ERA OF POWER AND PROGRESS (756–1036 A.D.)

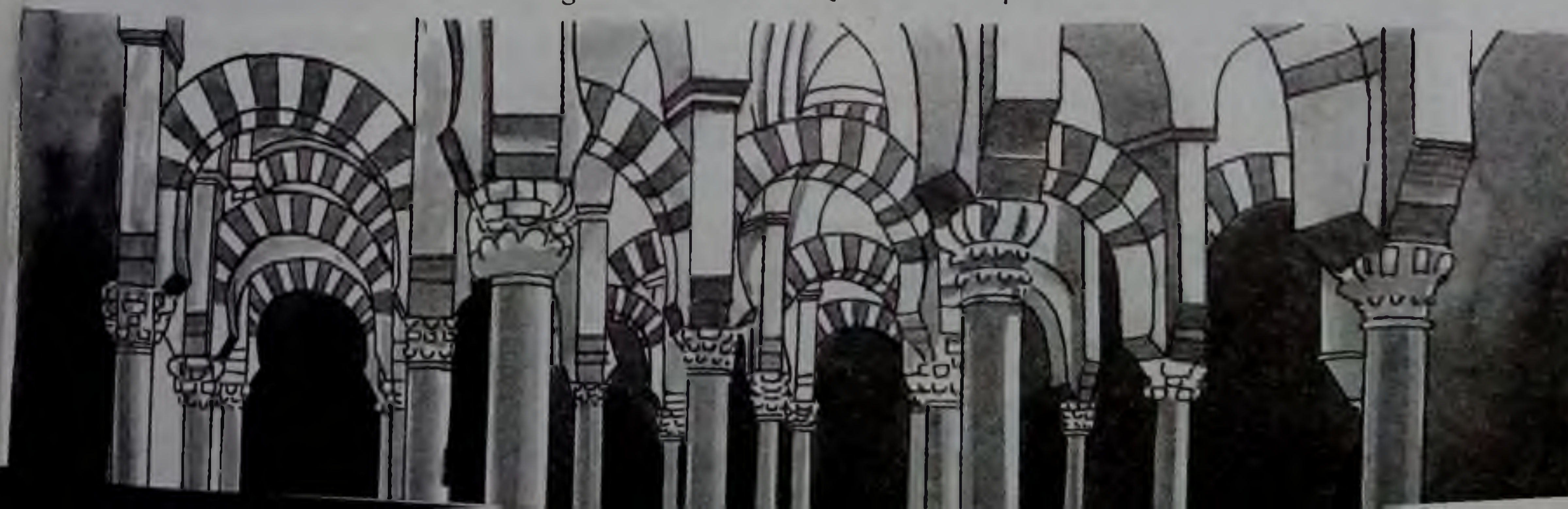
rather exalted title of a Khalifa he preferred to be called as Amir.

Amir Abd ar-Rahman overpowered intrigues and insurgences very wisely. He displayed statesmanship of a high calibre in administering the Muslim state. He reorganized the system of law and justice. He was extremely fond of knowledge and learning. He invited celebrated scholars from all over the world and organized specialized debates and discussions. It was mainly due to his patronage of knowledge that Spain eventually rose to the position of the world centre of arts and sciences. He took keen interest in constructing magnificent mosques and beautiful buildings. Qartaba, the capital of the Muslim Spain, was turned into an extremely pretty metropolis. He raised a charming garden outside the Qartaba city. Flower and fruit trees of a vast variety were planted in that garden. A date-palm tree, specially imported from Syria, was also planted to serve as a refreshing symbol of the great Arab civilization and culture. The eminent eastern poet, Allama Iqbal, has also penned a poem on the historic tree in his famous book, *Bal-e-Jibril*. Construction of the historic Jamea Masjid at Qartaba was also started during the reign of Amir Abd ar-Rahman.

On Abd ar-Rahman's death his son, Hisham bin Abd ar-Rahman succeeded him in 788 A.D. as the Amir of Spain. Southern France was invaded and captured again during his reign. Arabic was made compulsory. A pleasant effect of this measure was that the local population began to learn and gain directly from the Islamic sciences. This opened up new visions and vistas in their thought and behaviour. The resultant mental, cultural and professional changes then served as solid bases for the Renaissance Movement to spread in the whole of Europe.

Hakam I succeeded Hisham as Amir. As he conquered several other areas in France he came to be known as "the Conqueror" (al-Fateh). Thereafter many other Amirs came to rule one after the other till the famed Amir Abd ar-

The Magnificent Arches of Qartaba Mosque



Rahman III became the ruler in 912 A.D. He consolidated Muslim rule further. In 929 A.D. he adopted the title of Khalifa instead of the Amir. He earned global name and fame for his wisdom, courage, conquests and administrative ability. Many foreign countries established diplomatic ties with the great Islamic state.

Mutayan Billah was the last Umayyad ruler of Spain. After him the government got transferred to Muhammad bin Amer Mansur, the founder of the Amer dynasty. Like Amir Abd ar-Rahman III Muhammad Amer too was a great ruler in the history of Spain. He earned exceptional honour and respect for his bravery, wisdom, justice and simplicity. He ruled for 27 years. He led such a large number of fruitful jihads that he came to be known as "the Victorious". Mansur died in 1006 A.D. After a few of his successors the rule of the Mansur dynasty came to a close in Spain in 1036 A.D. That year also marks the end of the golden era of Muslim power and progress in Spain.

The collapse of the Amer Dynasty ushered in the awful age of anarchy and annihilation. This dreadful period is marked by a series of intrigues and insurgences, disorder and destruction. Starting in 1036 A.D. it culminated in

AWFUL AGE OF ANARCHY AND ANNIHILATION (1036–1492 A.D.)

1492 A.D. with the eventual exit of the Muslims from the Spanish scene.

During this perilous period instead of one solid and united government the Muslims had got divided into about two dozens petty states. The short-sighted rulers of these petty states were badly given to formal pomp and show. They used to hold their courts with great grandeur and glory. Professional poets came in one after the other to sing eloquent songs in their praise and received fabulous rewards in return. The entire administration had gone to dogs. But the luxury-loving rulers were utterly insensitive to the surrounding situation. Instead of uniting against the threatening Christian powers those petty Muslim states used to clash with each other quite frequently. In a desperate bid to excel and disgrace each other many senseless rulers often went even to the extent of establishing secret contacts with their Christian opponents.

Throughout this age of anarchy, chaos and confusion while the Spanish Muslims were at daggers drawn with each others all the Christian powers were busy uniting themselves against the disarrayed Muslims. They were hatching a variety of political and martial plots to drive the Muslims out of Spain. Their Reconquest Movement was gaining momentum day by day. It appeared as if a splendid state conquered and developed with the help of blood and brains, swords and statesmanship was about to collapse under the mounting Muslim surge of luxuries and laxities, intrigues and insurgences,

discord and disunity.

The tottering Spanish state was fast nearing its logical end. Fortunately, however, exactly at that very critical juncture a hardy man from the desert came to the rescue of the Muslims like a blissful angel. Yusuf bin Tashfin was the ruler of Morocco those days. When he heard of the Christian brutalities on the Spanish Muslims he hastened to invade Spain. On 2nd November, 1086 (22nd Rajab, 479 A.H.) he gave a crushing defeat to king Alfonso, the main-spring of Christian power, in the Battle of Zallaqa. The halo of Christian might was shattered to pieces. The jubilant Muslims celebrated their great victory. Yusuf created an atmosphere of unity and cooperation between all the mutually-hostile Muslim states. He settled all problems with political statesmanship as well as military might. Ultimately he succeeded in restoring the Muslim grandeur and glory once again. Unfortunately, however, Yusuf died in 1106 A.D. (500 A.H.). Immediately after his death rulers of Muslim states began cutting each other's throats again.

After Yusuf his sons and grandsons ruled Spain for some time. Of all these Nasr bin al-Ahmar was most famous. He did his level best to set up a solid and united Islamic state. He kept on waging a two-pronged jihad: (i) fighting against the Christians on the one hand and (ii) struggling with the Muslims on the other hand for revival of unity and discipline. He brought a vast area of south-eastern Spain under his rule. He made Granata, instead of Qartaba, his capital. During his reign he also got a magnificent palace built by the name, Qasr al-Hamra. This palace is still rated as one of the wonders of the world. His successors ruled the Granata state for about 250 years.

The Al-Hamra Palace



In 1199 A.D. (595 A.H.) Abu Abdullah Zaghāl came to rule the Granata state. He endeavoured hard to get the state rid of the growing Christian influence. Unfortunately, however, his nephew Abu Abdullah Muhammad established

TALE OF TERRORS AND TYRANNY

secret links with the Christian king, Ferdinand. He usurped a considerable portion of the Muslim state with Ferdinand's support. After its division into two parts the Granata state became too weak. Availing of this opportunity king Ferdinand invaded Granata with the backing of a united army of the Christian powers. Vexed with the painful siege Abu Abdullah Muhammad surrendered before the Christian troops on 3rd January, 1492 (2nd Rabi al-Awwal, 897).

Abu Abdullah left the Granata city in a disgraceful plight after losing his state. He wept vehemently. His mother looked at him scornfully and said: "Why do you cry now like a cowardly woman over the loss of a state you were unable to defend like a brave man?" Fleeing from Spain Abu Abdullah went over to Africa. He died there in misery after a brief anonymous life.

After driving the Muslims out of Spain the Christian victors wrought havoc with the remaining Muslim population. The savageries they committed have no match in the history of brutality. An all-out massacre was started. Thousands of innocent Muslim civilians were murdered mercilessly. Those who escaped the inferno were forcibly converted to Christianity. Only a handful of Muslims could manage to flee to North Africa. During their rule the Muslims had filled Spain with scholarly books. The Christian victors reduced all those books to ashes. Burning and desecration of the mosques became the order of the day. A number of the magnificent Muslim monuments were demolished. Indeed the wave of victors' vengeance touched the peaks of savagery. The Muslims of Spain got an exemplary punishment for their negligence towards the Holy Quran and Prophet's Sunnah.

REVIEW OF SPAIN'S GLORY AND DECLINE

History of Spain is an integral part of the stimulating story of rise and fall of the Muslims. So long as the Muslims kept Holy Quran and Prophet's Sunnah to the fore they went on flourishing in all departments of life. But when they started to deviate from the straight path disgrace and degeneration became their destiny.

Sovereignty and unity of God was a refreshing feature conspicuous in the Spanish civilization and way of life so long as the Muslims remained on that

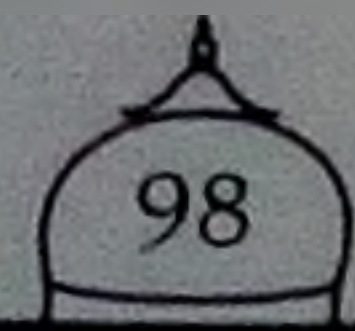
soil. The Spanish Muslims got the local atmosphere purged of all polytheistic, idolatrous and irreligious pollutions. They injected the general life with sane thinking and sound behaviour. As Islam forbids usury the Spanish Muslims banned it in all public and private commercial transactions. They promoted the general trend to reform character and personality in the light of the fundamentals of Islam. Their great contribution in the field of architecture makes one wonder at human creativity. Splendid cities, magnificent mosques, beautiful buildings, broad roads, gorgeous gardens, lovely fountains and refreshing pools are living monuments of their refined taste and cultural calibre. Commerce and industry also got an unusual impetus. Muslim command over ship-building, their foreign trade contacts and worldwide influence went a long way in promoting Spain's trade and relations with the external world.

In the sector of promotion of knowledge and learning the Muslims present a model which is simply rare and unique. They established a network of educational institutions, libraries and cultural centres all over Spain. Reading and writing of books enjoyed a great privilege and priority. The process of the spread of knowledge was further facilitated by the development of paper industry. Education being free even the common Spaniards had begun to enjoy the fruits of arts and sciences, civilization and culture. In fact Spain had become an international centre of knowledge, learning, research and writing. Students and scholars from all over the world used to flock the Muslim universities in Spain. After acquiring knowledge and wisdom when the foreign learners returned to their homelands Muslim sciences and civilization got wider circulation through them all over the European countries. Consequently new concepts and ideas began to enlighten human mind on a massive scale. This extension in human thinking and learning ultimately formed the basis of the western Renaissance Movement. Later on it culminated in the generation and growth of the present-day developments in arts and sciences. Viewed against this historical perspective there appears no exaggeration in the admissions made even by such renowned non-Muslim writers as Bacon and Dozy that the modern world owes its entire progress and development to creative contributions of early Spanish Muslims.

The Spanish chapter of Islamic History is an exemplary blend of smiles and sighs. Quite a few bitter lessons emerge out of this pathetic part of human history. A brief review of such significant lessons appears extremely essential. All

BITTER LESSONS OF SPANISH HISTORY

these lessons could be summarized thus: When the Muslims followed Quran and Sunnah they made spectacular progress in all fields of life. They got returns and rewards far above their own expectations. Even the non-Muslims and those living beyond the Spanish fron-



tiers availed of the fruits of Muslim creativity and contributions. But as soon as they turned their backs to Quran and Sunnah they got set on a perilous path. Muslims of Spain deviated from the right path. They violated the principles of unity and brotherhood of Islam. They gave up labour and hardwork and went into the laps of lavishness and luxuries. They got caught up in the quagmire of intrigues and insurgences, revolts and rebellions. In fact they went too far away from the principles and practices of Islam. Consequently they lost all grace and glory. They were eventually buried deep under the dust and debris of miseries and misfortunes.

It is really depressing to note that the same Spain which once pulsed with the spirit of the religion, culture and civilization of Islam is now far removed from the blessings of Islam. The very same people whom Spanish Muslims developed and evolved now even refuse to acknowledge their gratitude to their benefactors. On the contrary, blunt attempts have rather been made to efface all remnants of Islamic civilization and culture from the Spanish soil. Such a sad situation should serve as an eye-opener for the entire Muslim world.

Christian Forces of the Reconquista Movement



7

THE FATIMID RULE IN EGYPT

341–567 A.H. (953–1171 A.D.)

The Fatimid dynasty ruled Egypt from 341 to 567 A.H. (953–1171 A.D.). Hadrat Fatimah Zahra was Holy Prophet's (pbuh) daughter. She was married to Prophet's first cousin, Hadrat Ali. Their offshoots are known as the Fatimids. Ali's offshoots from other wives are known as the Alvids.

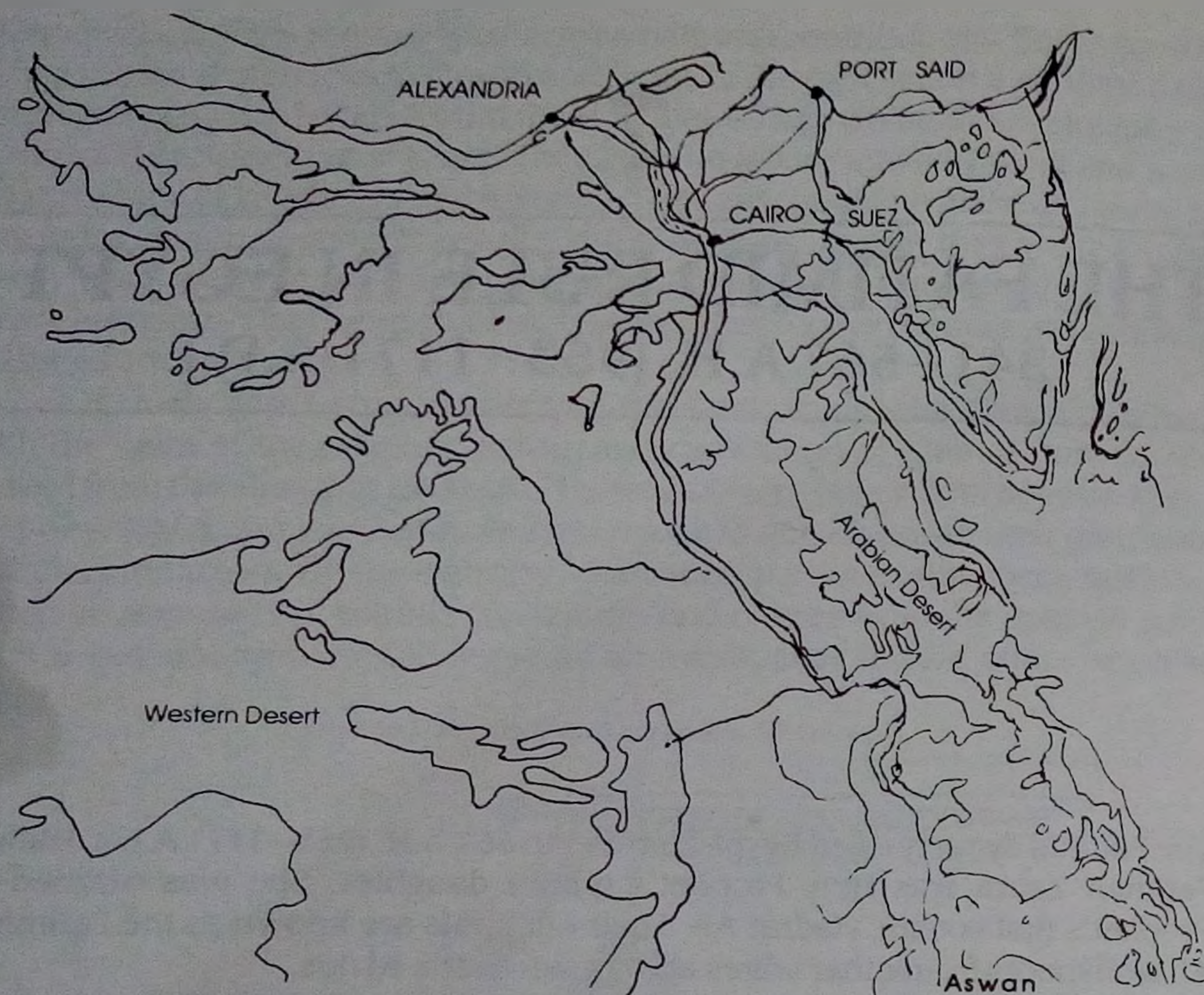
The real founder of the Fatimids in Egypt was Saeed. He was a Daee Shiite, a missionary who goes about preaching that only Ali's offshoots are entitled to caliphate. Enlisting support from the Berbers, Saeed established his rule in North Africa in 296 A. H. After assuming power he came to be known as Ubaidullah Mehdi.

Mehdi was succeeded by his son, al-Muizz. He got control over Egypt in 341 A.H. (953 A.D.) and made Cairo his capital. Capturing many other territories he expanded his state quite a bit. Al-Aziz succeeded his father, al-Muizz, in 975 A.D. Al-Aazid was the last ruler of the Fatimid dynasty. He ruled from 1160 to 1171 A.D. With him the Fatimid rule in Egypt came to a close.

The famous Fatimid caliphs, al-Muizz, al-Aziz and al-Hakim, were exceptionally talented. Al-Muizz ruled from 953 to 975 A.D. He took keen interest in philosophy and sciences. He was a great patron of scholars, a seasoned states-

PERIOD OF PROGRESS AND PROSPERITY

man and a wise ruler. His wisdom and maturity earned him great prestige and popularity among the Egyptian masses. Conquests and expansions also continued during his reign.



Map of Egypt

Al-Aziz ruled from 975 to 996 A.D. He had a refined taste for poetry. He was a knowledge-loving ruler. His court had grown into a centre of scholars of law and history. The world-famed al-Azhar University was established during his reign. Ever since its inception that great seat of learning has continued to enjoy unusual reputation in the field of religious and other sciences.

Al-Hakim was the third of the famed Fatimid trio of talented rulers. His reign started in 996 and ended in 1021 A.D. He founded a great cultural and scientific institution known as Dar ul-Hikmat (also Dar ul-Ilm). That famed institution housed authoritative literature on several areas of arts and sciences. Special funds were provided for the purchase and procurement of huge stocks of books and their proper care and custody. The Egyptian architecture registered a unique progress. Splendid mosques, elegant buildings, broad roads, lengthy canals and strong bridges were constructed. Great progress was also registered in the realm of civilization and culture. Regard and respect for human rights began to get high priority. The Jews and Christian also enjoyed all civil rights and liberties on equalitarian footing with the Muslims. All avenues and opportunities in all walks of life were open to everyone without

any discrimination. Anyone could aspire for any place or position anywhere in the state.

After the three talented caliphs eight more Fatimid caliphs ruled Egypt from 1021 to 1171 A.D. A complete list of all the eleven caliphs who ruled from the period of the first caliph, al-Muizz, down to the final collapse of the Fatimid dynasty is given below:

Name of the Ruler	Duration of Rule	
	In Islamic Calendar (A.H.)	In Christian Calendar (A.D.)
(1) Al-Muizz	341–365	953–975
(2) Al-Aziz	365–386	975–996
(3) Al-Hakim	386–411	996–1021
(4) Az-Zahir	411–427	1021–1036
(5) Al-Mustansir	427–487	1036–1094
(6) Al-Mustaali	487–495	1094–1101
(7) Al-Aamer	495–525	1101–1130
(8) Al-Hafiz	525–544	1130–1149
(9) Az-Zafir	544–549	1149–1154
(10) Al-Faez	549–555	1154–1160
(11) Al-Aadid	555–567	1160–1171

Egypt saw a fair amount of progress and prosperity during the early Fatimid period. The later rulers, however, began to indulge in luxuries. This deteriorat-

ing state weakened the roots of the Fatimid government. Availing of the changing situation the Romans launched a series of military manoeuvres against the Muslims. They captured many Egyptian territories.

END OF FATIMID DYNASTY

The Fatimid rulers were in a fix. They sought help from Nur-ud-Din Zangi, the famed ruler of Musal. Zangi deputed his experienced general, Sher Koh, to help the Fatimids. Sher Koh was accompanied by his daring nephew, Salah-ud-Din Ayyubi. Sher Koh gave a crushing defeat to the Romans and forced them to retreat.

In recognition of his meritorious services to Egypt, Sher Koh was made a minister. After his death Salah-ud-Din Ayyubi succeeded him as the minister. On the demise of the last Fatimid ruler in 1171 A.D. the Banu Fatimiyyah had no appropriate person to rule Egypt. Consequently Salah-ud-Din Ayyubi was made the Sultan of Egypt on merits by a majority decision.

With the advent of the rule of Sultan Salah-ud-Din Ayyubi the Fatimid period came to a close. At a later stage there was a revival of the Abbasid caliphate in Egypt.

The Fatimid period in Egypt yields many significant lessons. The biggest of all these lessons emerges from the reigns of the first three eminent caliphs who ruled from 953 to 1021 A.D. Here is the gist of that golden lesson: When a Muslim

THE TWO GREAT LESSONS

head of the state gets determined for reconstruction and development he is bound to achieve a great deal despite the most unfavourable conditions. That is exactly what happened in Egypt of those days. All of the three first Fatimid caliphs worked hard with dare and determination. Despite discouraging situation they eventually succeeded in making significant contributions to the fields of knowledge and learning, reform and reconstruction, peace and prosperity.

The other great lesson is also crystal clear. Focus on the democratic principles of Islam is far better and far more rewarding for the Muslim Ummah than remaining fixated on the old system of hereditary kingship. There was a crisis of leadership after the demise of the last Fatimid ruler, al-Aadid. The majority verdict favoured Salah-ud-Din Ayyubi who was not a Fatimid nor even an Egyptian. The historic selection was based simply on considerations of his piety, talent and experience. In fact that bold verdict was in compliance with the letter and spirit of Islamic democracy which gives priority weightage to basic virtues of character and personality. Later on the great Sultan rendered even far more memorable services to the cause of Islam. That factor by itself lends support to the fact that the democratic decision about his selection to head the state was amply justified from every angle.

8

EGYPT'S ABBASID CALIPHATE (1261–1518 A.D.)

After its tragic collapse in Baghdad the Abbasid caliphate got revived and established in Egypt.

After abrupt termination of the Abbasid rule in Baghdad prince Mustansir Billah, the son of Zahir Billah, managed to flee away from the captivity of the Tartars. He arrived in Egypt in 1261 A.D. (659 A.H.) along with a group of Arab

REVIVAL OF THE ABBASID CALIPHATE

chiefs. At that time Egypt was under the rule of the fourth Mamluk king, Sultan Baybars. Despite its errors and omissions the caliphate of Baghdad had wielded great regard and respect in the entire Muslim world. The Muslims all over the world had been shocked and aggrieved over the savage destruction of Baghdad. They were too keen to revive its grace and glory. Accordingly Sultan Baybars and all nobles of the Egyptian court extended warm welcome to the Abbasi prince. In June, 1261 A.D. (Rajab, 659 A.H.) Sultan Baybars abdicated in favour of the visiting prince. An official declaration about the revival of the Abbasid caliphate in Egypt was also issued simultaneously.

That formal announcement restored the old pomp and prestige of the Abbasids to some extent. Their caliphate in Egypt, however, was more or less of a shadowy and dummy nature. The real authority and influence continued to remain in the hands of the previous Mamluk rulers. During their reigns quite a few Abbasid caliphs struggled for autonomy. Some of them even got a bit of

success here and there. But most of them failed to fulfil their ambition. They rather lost their position in such unwelcome endeavours at autonomy.

Soon after revival of the Abbasid caliphate Mustansir thought of liberating Baghdad from the yoke of the Tartars. In his missionary zeal he got blessing and cooperation from Baybars. He extended him financial and military aid as well. He even accompanied Mustansir upto Damascus. Sometime afterwards Mustansir marched from Syria to Iraq. While still on his way he had an encounter with the Tartars. Mustansir's Egyptian troops were badly defeated. What happened to Mustansir after that? Nothing is known till today.

The Abbasid caliphate of Egypt ruled from 1261 to 1518 A.D. (659–923 A.H.).

THE ABBASID CALIPHS OF EGYPT

Complete list of the 18 caliphs who ruled one after the other is given below:

	Name of the Caliph	Period of Rule	
		IN A.H.	IN A.D.
(1)	Mustansir Billah	659–661	1261–1263
(2)	Hakim I	661–701	1263–1301
(3)	Mustakfi I	701–740	1301–1339
(4)	Wathiq I	740–741	1339–1340
(5)	Hakim II	741–748	1340–1347
(6)	Mustanjid I	748–763	1347–1362
(7)	Mutawakkal I	763–785	1362–1383
(8)	Wathiq II	785–788	1383–1386
(9)	Mustaasim	788–791	1386–1389
(10)	Mutawakkal I (second term)	791–808	1389–1405
(11)	Mustaain I	808–816	1405–1414
(12)	Mustaadid	816–845	1414–1441

(13)	Mustaa'im II	845–854	1441–1450
(14)	Qaim	854–859	1450–1455
(15)	Mustanjid II	859–884	1455–1479
(16)	Mutawakkil II	884–903	1479–1497
(17)	Mustamsik	903–920	1497–1514
(18)	Mutawakkil III	920–923	1514–1518

Following the footsteps of the Abbasid caliphs of Baghdad most of Abbasid caliphs of Egypt had also become addicted to luxuries and laxities of life. This caused them and their people immense loss. Mutawakkil III was the last of the caliphs. During the fourth year of his rule in 1518 A.D. (923 A.H.) Sultan Salim Uthmani II captured Egypt. The Abbasid rule had been just a shadowy caliphate. Mutawakkil abdicated readily in favour of the Uthmani caliph. With that the caliphate went out of the control of Quraish and got transferred to the Uthmani dynasty.

All periods of the Abbasid caliphate of Baghdad provide precious lessons for a keen student of Islamic history. One of these great lessons revolves round the rulers' undue indulgence in un-Islamic pomp and show. Had they given pri-

LESSON FROM THE SHADOWY CALIPHATE

ority to simple life styles and focused on building up military strength, reform and reconstruction projects and other nation-building pursuits the caliphs as well as the people would have fared

far better.

Unfortunately, however, despite all that colossal loss and onslaught at Baghdad the Abbasids failed to take any gainful lesson from the past pitfalls. Instead they maintained the same aroma of formal pomp and show even in Egypt. Consequently this deadly trend formed one of the bases of their collapse in Egypt as well.

As a matter of fact this fatal trend has become a permanent feature of the Muslim world. In most of the under-developed Muslim countries the unthinking heads of the state still appear to be abnormally fond of squandering state money on formal pomp and show and sensuous luxuries. Such senseless

lavishness has resulted in two things: (1) It has been generating manifold mal-developments in the life and economy of those states. (2) It has failed to evolve a sensible political leadership commanding public trust and respect.



A Street of Old Cairo

9

HOLY WARS BETWEEN CROSS AND CRESCENT

According to Islamic calendar months of the year are reckoned according to moon's movements. The moon of the first night of a month is known as a crescent ("hilal"). The pretty and pleasing crescent gradually became the cherished religious insignia of the Muslims. According to the Christian creed Jesus Christ was crucified by the Roman government of that time. During those days the shape of the gallows used to be like a cross. Eventually the cross became the religious insignia of the Christians. Between 1095 and 1270 A.D. eight bloody battles were fought between the Muslims and the Christians in the name of religion. In history these wars have been commonly named as crusades or holy wars between the crescent and the cross. In order to have a proper grasp over that perilous period of Islamic history it is essential to understand the causes, events and consequences of these woeful wars.

Like the Muslims Bait al-Muqaddas in Palestine is also a sacred place of the Christians. The Muslims conquered the city during the rule of Caliph Umar. Ever since that date sense and sanity became the hallmarks of the city administration. Followers of all religions were given full freedom to visit the sacred city, to stay there at will and to worship according to the mode of their choice.

CRUCIAL CAUSES OF CRUSADES



Cross Versus Crescent

Despite all that, however, the Christians never accepted the presence of the Muslims in the city from the core of their heart. Accordingly all European powers hatched a united conspiracy to drive the Muslims out of the city. In order to achieve their pugnacious objective warry slogans to ensure safety of the sacred cross were raised. The Christian states and institutions of Europe launched a poisonous and misleading propaganda against the Muslims. These measures flared up the emotions of even the otherwise sensible Christians. After completing all preparations a long chain of violent crusades were started against the Muslims. During the course of these prolonged crusades worst possible patterns of savagery and brutality, murder and massacre, loot and arson were displayed which are a real insult to all humanity.

It would be easier to understand the causes of these fanatical wars if their perspective is properly perceived. The basic factor was the religious prejudice and fanaticism of the Christians. Despite complete religious freedom and liberal treatment by the Muslims the hearts of the Christians continued to overflow with extreme hatred and hostility towards the Muslims. They were not the least willing to tolerate Muslim sovereignty over Bait al-Muqaddas. All non-Muslim states of the day had been overpowered by the Muslims. It was beyond their power to check the sweeping tide of the civilization and culture of Islam. Forced by their political incompetence they raised the emotion-laden slogans of imaginary dangers to the Holy Cross. They thus succeeded in mobilizing all Christian powers against the Muslims. They were further encouraged by the inner dissensions and political anarchy of the Muslims of those days.

Whenever the Christians came to Bait al-Muqaddas for worship they indulged in queer and indecent practices. They gave clumsy demonstrations of "prayer" through the medium of rowdy musical bands, singing and dancing. When the Muslim authorities advised them to keep within the bounds of decency and decorum as a mark of respect for the sacred city they were all the more offended and enraged. This compelled the Muslim authorities to take appropriate disciplinary action. But even that made no difference in their rude and crude acts and attitudes. They continued indulging in provocation and violence.

The Christian monks began to fabricate exaggerated and inciting tales around the disciplinary measures which the Muslims adopted to maintain law

and order in Bait al-Muqaddas. A Christian monk, Peter, broke all previous records in lying and exaggerating. He made whirlwind tours of Britain, Germany, Italy, Greece and several other Christian states of Europe. Inciting the governments and the people in those states he soon set the already violent religious feelings afire. When Peter's flames of religious hatred and intolerance rose too high the Pope made this explosive announcement in 1904: "Wage a holy war against these disbelievers who have usurped Lord Christ's monastery. Whoever of you participates in this holy war I shall remit all his past sins. Whoever is killed I shall give him a place in the paradise".

The Crazy Christian Crusaders

After Pope's explosive declaration of the anti-Muslim holy war the situation took a more serious turn. The priests in all churches began inciting the Christian masses and governments against the Muslims. Consequently furious groups and gangs of violent Christians began to mobilize everywhere with Holy Crosses hanging around the necks. The Christian governments extended them all concessions and facilities. Their taxes and loans were remitted. Marching towards Bait al-Muqaddas flowers and affection were showered on them most generously by the pretty maids all along the way.

The deadly crusades and their crazy crusaders soon created hell and havoc all over. The bloody battles continued for about two centuries. The dates and durations of these eight mad wars are listed below:

EIGHT MAD WARS

- | | |
|--------------------------|----------------|
| (1) The First Crusade: | 1095–1099 A.D. |
| (2) The Second Crusade: | 1147–1149 A.D. |
| (3) The Third Crusade: | 1189–1192 A.D. |
| (4) The Fourth Crusade: | 1201–1204 A.D. |
| (5) The Fifth Crusade: | 1217–1221 A.D. |
| (6) The Sixth Crusade: | 1228–1229 A.D. |
| (7) The Seventh Crusade: | 1248–1254 A.D. |
| (8) The Eighth Crusade: | 1270 A.D. |

The endless provocations to assault and attack the Muslims in Palestine had flared the Christian religious feelings to full blaze. The monstrous monk, Peter, was the leader of the first crusading expedition. The Christian masses of those

HAVOC OF HORRIBLE HOLOCAUSTS

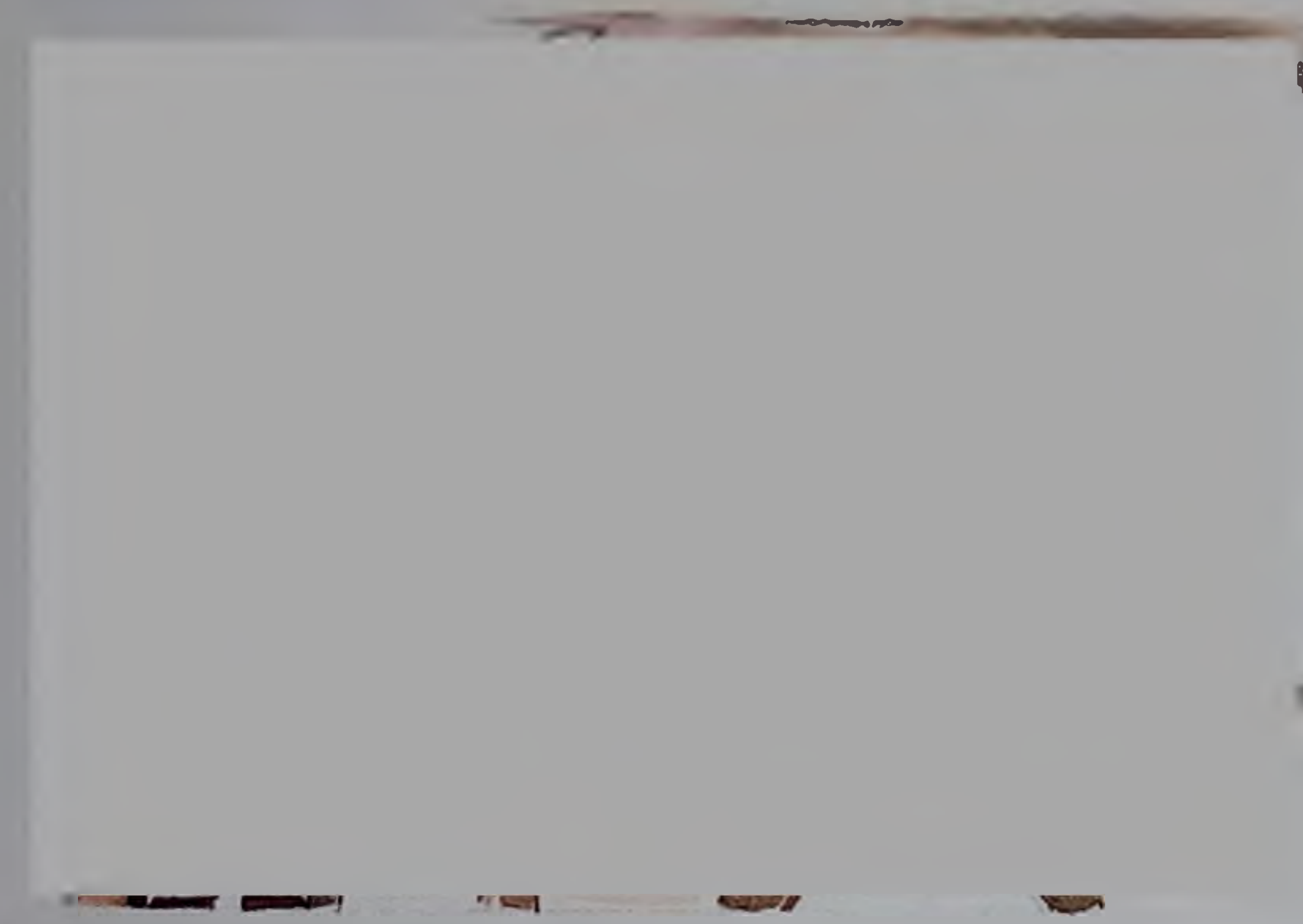
days had become a perpetual victim of oppression of their tyrannical rulers. Monk Peter was clever enough to exploit all those deprived and depressed Christians effectively. Luring them

with tempting hopes of booty and paradise he succeeded in enlisting a huge army of 13,00,000 furious crusaders. Raising emotion-laden slogans for the protection of the Holy Cross and carrying all sorts of banners these hot-headed crusaders began their holy march towards Bait al-Muqaddas. They wrought havoc on the way by free indulgence in loot and arson. After wading through spells of famine and disease and elimination through internal clashes and conflicts when Peter's holy army reached Palestine it had shrunk to about 20,000 fanatics.

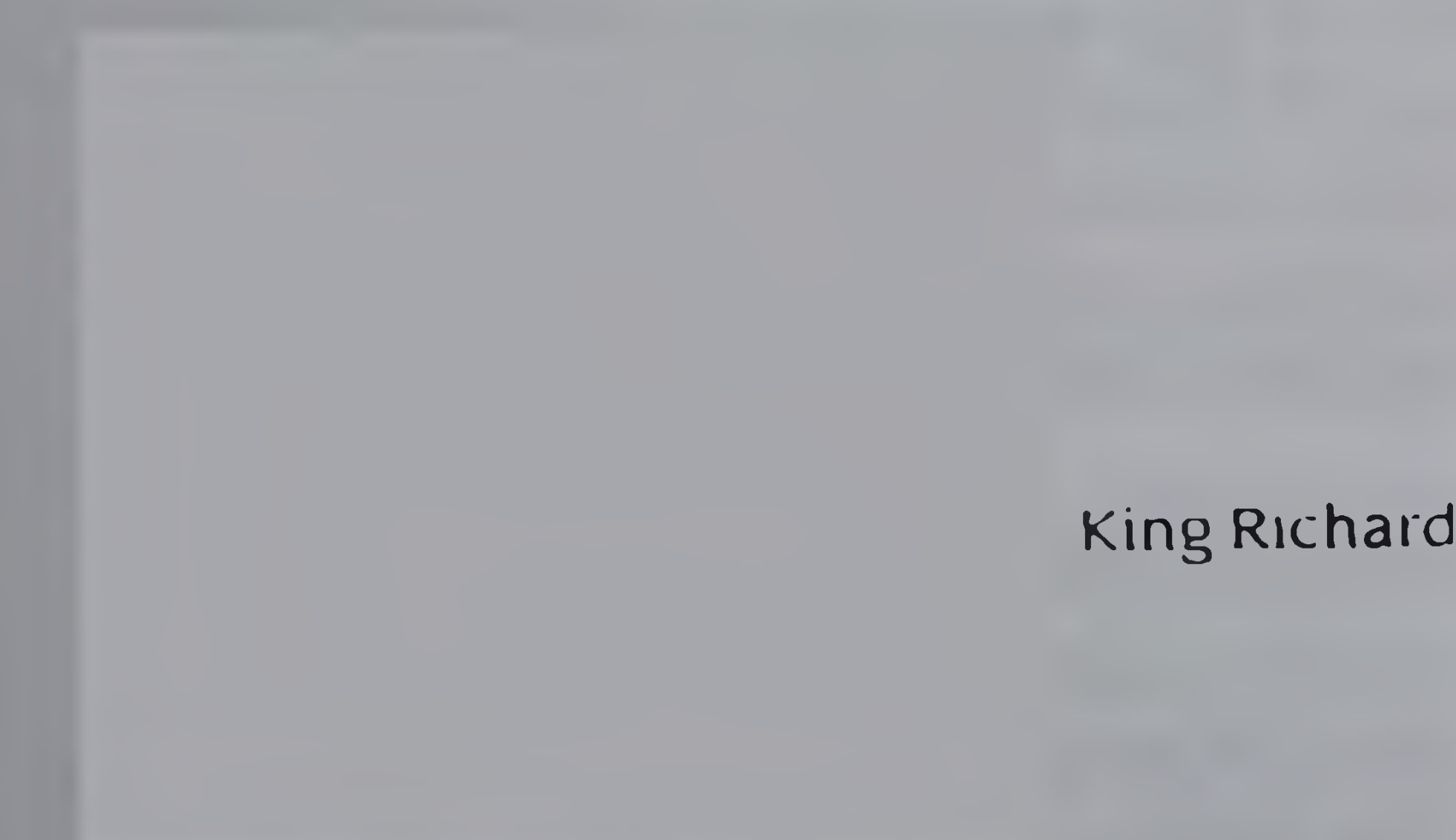
At that time Bait al-Muqaddas was under the rule of the Fatimid caliph of Egypt, Mustansir. Due to their inner dissensions and military weakness the Muslims could not face the Christian onrush. Consequently Bait al-Muqaddas fell to the Christians on June 15, 1095 (488 A.H.). The Christians celebrated their victory by excessive indulgence in terror and tyranny, vice and venom, pillage and plunder. The 60,000 Muslim civilian population of the sacred city was slaughtered instantaneously. However, the conquerors failed to run the administration of the city. They imposed Europe's fossilized feudal system over the city. Consequently the people began to grouse and grumble about the Christian masters.

After their defeat in the first crusade many attempts were made to unite

the Muslims. But nothing positive came out. At last Nur ud-Din Zangi entered into the field. He succeeded fairly well in uniting the Muslims. He took a bold stand against the Christians. The rulers of Germany and France mobilized again yet another huge army of 9,00,000 men for the holy wars. However, due to its over indulgence in greed and grab and moral and sexual laxities this disorganized army could not face the organized Muslims. Eventually Bait al-Muqaddas was liberated in 1192 A.D. under the command of Sultan Salah-ud-Din Ayyubi. After the victory the great Sultan prohibited all loot and massacre. All Christian prisoners were released honourably. From that date upto the recent Israeli dominance, Bait al-Muqaddas remained under the Muslims.



Sultan Salah ud-Din Ayyubi in Action



King Richard

Sultan Ayyubi in Battle Dress

Muslim control over the sacred city made the Christians all the more resentful and furious. The rulers of Britain, France and Germany raised another huge army of crusaders and forwarded it towards Palestine. This marked the beginnings of the third crusade in 1189 A.D. Sultan Salah-ud-Din Ayyubi appealed the Muslim countries for unity and help. But he did not get any encouraging response. Consequently the great Sultan had to fight all Christian powers quite single-handed. Starting in 1189 A.D. this crusade lingered on till 1192 A.D. The invading Christians, however, failed to achieve their target. Dis-

pressed by a continued conflict of three years the British king Richard, "the Lion-Hearted", at last entered into a truce with Sultan-Salah-ud-Din Ayyubi. After the truce a joint communique was issued, saying: "A truce has been signed between Muslims and Christians. Civil liberties will prevail in the territories conquered by the parties. People from both the sides will be free to visit each others' territories".

As both the sides had sustained heavy losses in men and material the truce was welcomed warmly with a sense of relief and satisfaction. The Christians, however, kept on violating the truce agreement. In order to reoccupy Bait al-Muqaddas they even launched supplementary series of five more crusades. Getting badly defeated in their vicious ventures they eventually decided to abandon the idea of the holy wars in 1270 A.D.

The crusades created great crises and calamities in the life and economy of Europe. However, despite all their ills and evils these deadly wars proved a blend of vices and virtues for the people of the world. Some of their bad consequences were as follows: (1) The Christian crusaders

GOOD AND BAD CONSEQUENCES

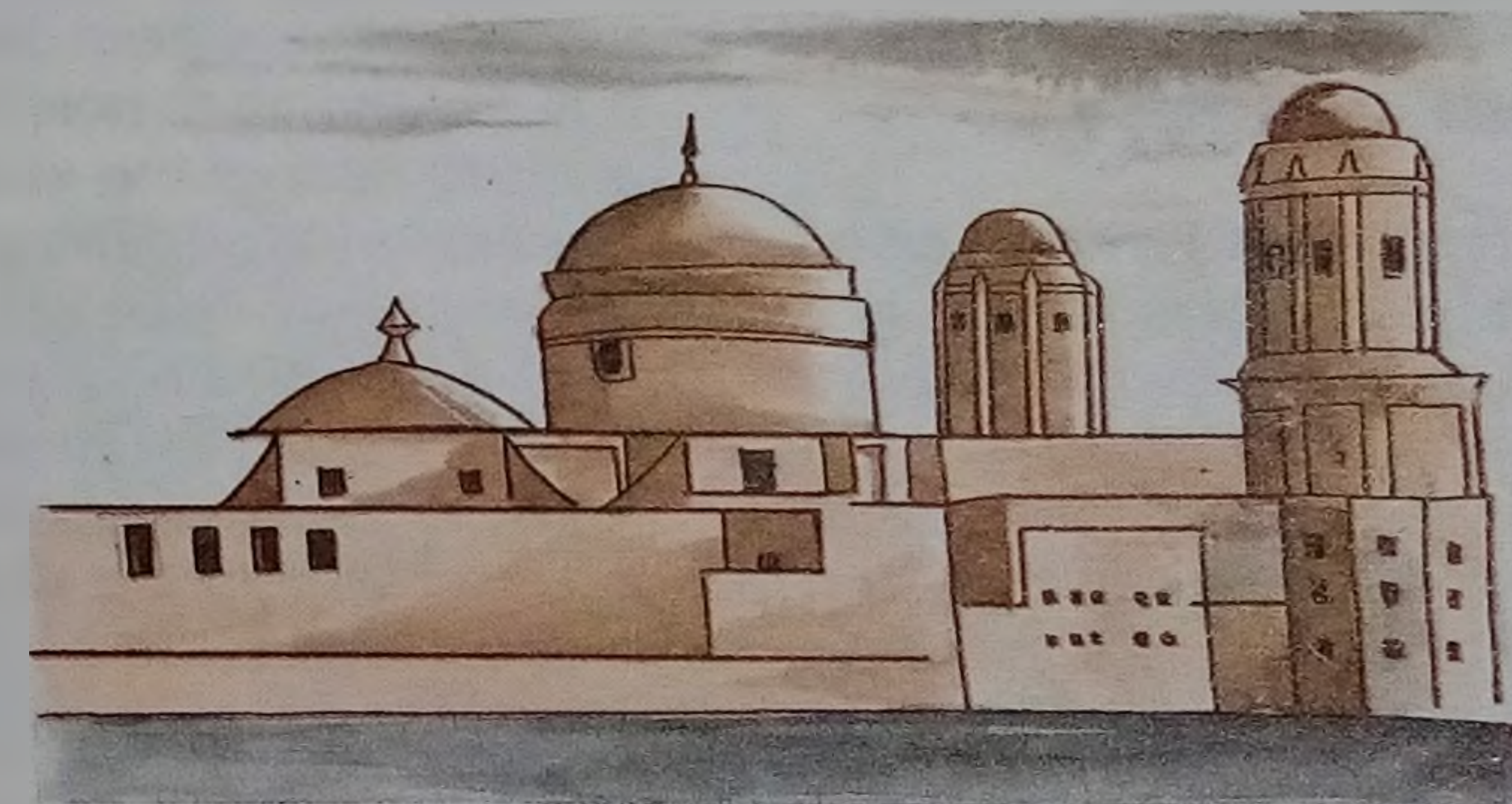
committed all sorts of plunders, massacres and indecencies against the Muslims, all in the name of the Holy Cross. This set a counter wave of hatred and ill-will in

the minds of the Muslims against Christianity and the European Christians. (2) The already gaping gulf between east and west became deeper and deeper. (3) The Pope and the priests earned tremendously through these wars. But as the afflicted people held them to be the real culprits behind the entire bloody drama their own religious power and prestige were greatly impaired. (4) Several Christian priests and preachers spread a strong wave of hatred and hostility against the Muslims. This resulted in promoting religious intolerance and ignorance in the whole of the world. Later on the same flames of intolerance and violence were freely exploited by the Christian clergy in their internal sectarian conflicts and clashes.

With all these diverse destructions the crusades also yielded quite a few advantages to mankind. During those days east had risen to the enviable status of internationally-reputed centre of Islamic civilization and culture. As against this Europe had sunk deep in the depths of deprivation and darkness. When the ignorant and uncultured groups of Europeans joined the holy wars and were confronted with the cultural, scientific and industrial progress of the advanced east they simply got astounded with quite a different and a far better situation prevailing in the Muslim world. Their interaction with the east and the Muslims brought about a series of extremely wholesome changes in their individual and collective thought and behaviour. Some such pleasant consequences were as follows: (1) In order to meet the mounting expenses of the crusades the big Christian feudal lords of France and Italy had sold their es-

tates. This brought Europe's most deadly feudal structure to a virtual collapse. Besides proving beneficial for the masses this measure served a useful purpose for the European governments. Many European rulers got rid of perilous pressures of intrigues and insurgences of their erstwhile mighty feudal barons. This led to the emergence of strong and stable central governments. (2) In the case of Britain the kings had participated in the crusades personally instead of the feudal lords. In Britain, therefore, it was the king whose power and influence were hit. Consequently firm foundations were laid for such democratic governments as had to pay proper respect and regard to rules and regulations on account of the fear of censure and scrutiny from the opposition. (3) When trade and commercial relations between the east and the west grew on the termination of the crusades the economic and social conditions of Europe began improving. Commerce and industry also registered unusual progress. (4) During the crusades the contact and confrontation between east and west had a refreshing impact on Europe's architecture and literature as well. Consequently the structure of the European buildings raised after the crusades began to reflect many a charming facet of the Arab architectural styles and

Impact of Islamic Architecture
on Western Buildings



patterns. Similarly Islamic literature began to gain wider circulation and popularity in the west. (5) The most pleasant impact, however, was in the field of religion itself. The bigotted Christian preachers had created unhealthy and unrealistic impressions and ideas about Islam and the Muslims in the minds of the Westerners. Towards the close of the crusades these religious biases, complexes and distances began to break. More and more of the Europeans began to feel inclined to obtain correct information about Islam and the Muslims. This promoted the study of Islamic literature and the urge for personal contacts with the Muslims.

MEMORABLE MORALS OF THE CRUSADES

Whether a situation is good or bad it always provides one or another of a meaningful moral. That is a recurring lesson from the history of Islam. It pro-

vides an extremely wholesome food for thought for the Muslims in particular and the entire world in general. The crusades offer a number of such useful lessons. Highlighted below are two such great lessons:

- (1) Muslims have suffered a great deal in the past because of their inner differences and disunity. The Muslim world in particular and the entire world in general is in dire need of unity and understanding for peace and progress.
- (2) In the present and the future times books and persuasions shall prove more effective weapons for the conquest of mind and matter than even the conventional military hardware.

A little more detailed understanding of both of these memorable morals of this part of the Islamic history appear essential.

Dissension and disunity have often damaged the Muslim cause rather seriously. Islam is the ideal advocate of human brotherhood. Had the Muslims remained united the fanatic crusaders would never have dared to touch them. In

PRICE OF DISSENSION AND DISUNITY

that case peace and prosperity of the region would not have been disturbed for so long a time. It is saddening to note that nearly at every stage of their history the Muslims blasted the ties of

their brotherhood by mutual dissensions and differences. Their enemies have always exploited this weakness to their advantage. The Muslims have sustained heavy losses on that count in practically all fields of their life.

During the crusades as well they suffered immense human and material losses on account of their disunity. In more recent times even the Israeli Jews have exploited this fatal fact of the Muslim psyche while conspiring to capture Bait al-Muqaddas. Effective measures need to be adopted immediately to uproot this recurring evil if the Muslims really mean to survive and to revive.

The eight crusades as also the two world wars have proved one thing very clearly. Better books and personal persuasions could be far more rewarding than even the political manoeuvres and military expeditions. It is more parti-

CONQUEST THROUGH BOOKS AND PERSUASIONS

cularly true in the field of promoting good and preventing evil which is the precise purpose of Islam. One of the main factors that lends support to this truth is the fact

that despite political and economic deterioration of the contemporary Muslims Islam is spreading swiftly in the modern world. The reason is crystal clear. The disturbed humanity is now searching for the truth rather more keenly than ever before. In their quest for discovering the panacea for their ills and evils people start reading religious literature. They then find that it is Islam and

Islam alone which provides the best solutions to their problems.

There is no parallel to the efficacy of the Islamic literature in conquering human minds. That is why Islamic literature is the most widely read stuff in the whole of the modern world. It is playing the leading role in enlightening larger and larger number of people all over the globe. It is, therefore, imperative for all Muslim governments and organizations to endeavour hard to get good books written and disseminated in all countries of the world. That will enable all shades and grades of people to benefit from the great spiritual, moral, intellectual, political, cultural and material blessings which Islam gifts to mankind. Such constructive measures are also sure to dispel the still-surviving misunderstandings about Islam created during the crazy crusades.

10

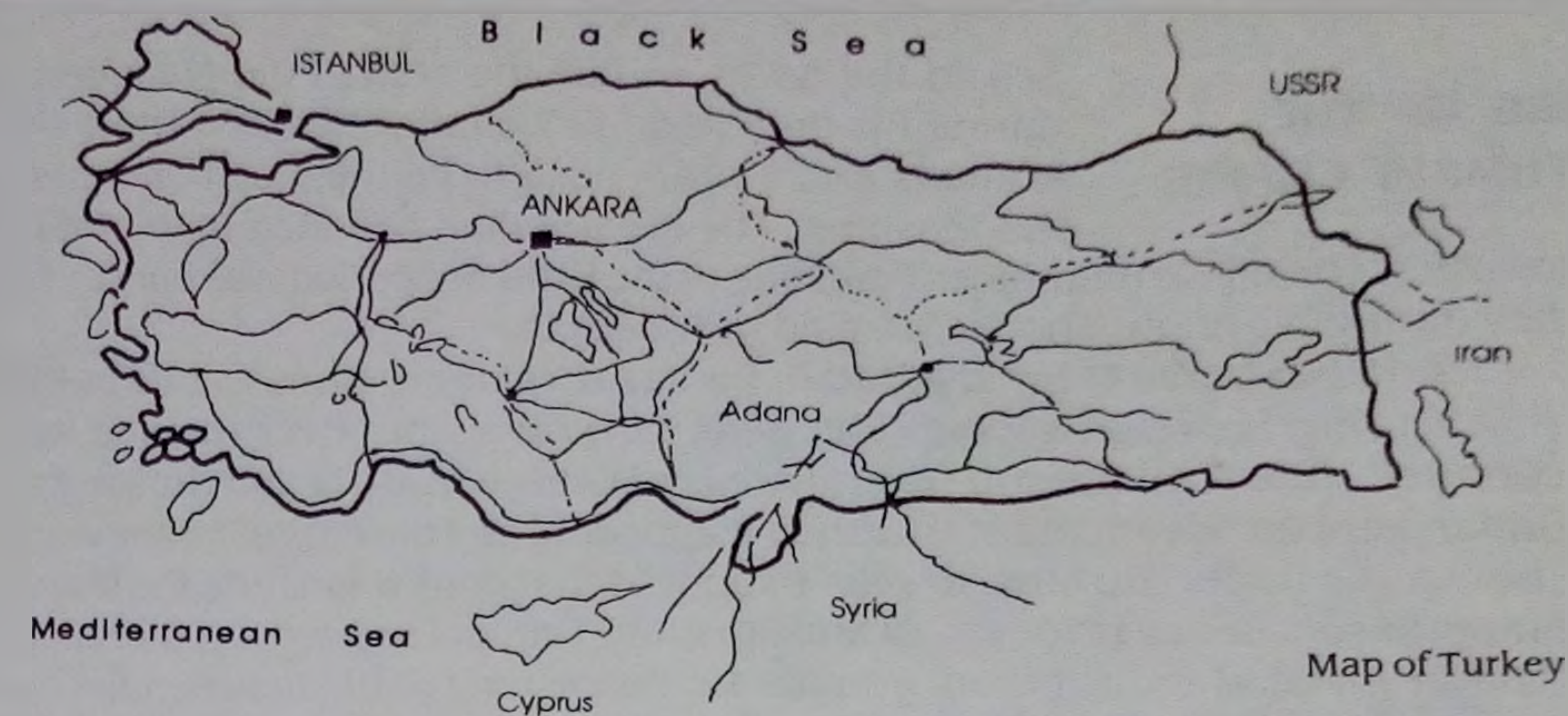
THE GREAT UTHMANI (OTTOMAN) EMPIRE

The Uthmani (Ottoman) empire was established in Turkey after the termination of the chains of the Umayyad, Abbasid and Fatimid caliphates. The Uthmani caliphs won many laurels. They had the privilege of conquering Constantinople. They extended frontiers of the Islamic state to several vital areas of Europe.

Towards the last phase of the Abbasid rule the Saljuq Turks had established their own independent state. Once the Saljuq Sultan, Ala-ud-Din Kaikabad, was engaged in a fierce encounter with the Romans. They had surrounded the

FOUNDATION OF UTHMANI CALIPHATE

Sultan on all sides. It so happened that a brave Turk tribe chanced to pass by that battlefield under its leader, Sardar Sulaiman Khan. Seeing the Saljuq Sultan in a precarious situation the tribal Turks jumped into the field quite voluntarily. They fought in support of the Sultan so daringly that the Romans fled away. The Sultan was greatly moved by their selfless service in the name of Islamic brotherhood. He appointed Sulaiman Khan as his commander-in-chief. He also granted him a fertile estate near Angora. On Sulaiman's death his son, Artaghril Khan, succeeded him as the owner of the estate. Artaghril soon impressed everyone with his courage and calibre. Consequently the Romans abandoned their recurring attacks on the Turks. When Artaghril Khan expired in 1288 A.D. (687 A.H.) his son, Uthman Khan, succeeded him.



Map of Turkey

Uthman Khan was born in 1258 A.D. (657 A.H.). On the death of his father in 1288 A.D. he inherited the family estate and also the rank of the commander-in-chief of the Saljuq Sultan of the time, Ghias-ud-Din Kaikhusro. Impressed by his valour and wisdom the Sultan married his daughter to him. The Sultan died in 1299 A.D. (699 A.H.). As he had no male issue and his son-in-law possessed all the higher qualities of a ruler he was made the Sultan. So the Uthmani empire came into being with the rule of Sultan Uthman Khan.

Sultan Uthman is considered to be the founder of the great Uthmani empire of the Turks which became a real super power of the time. During his reign the Sultan extended the empire upto Kotahia in the south and the coast of Black

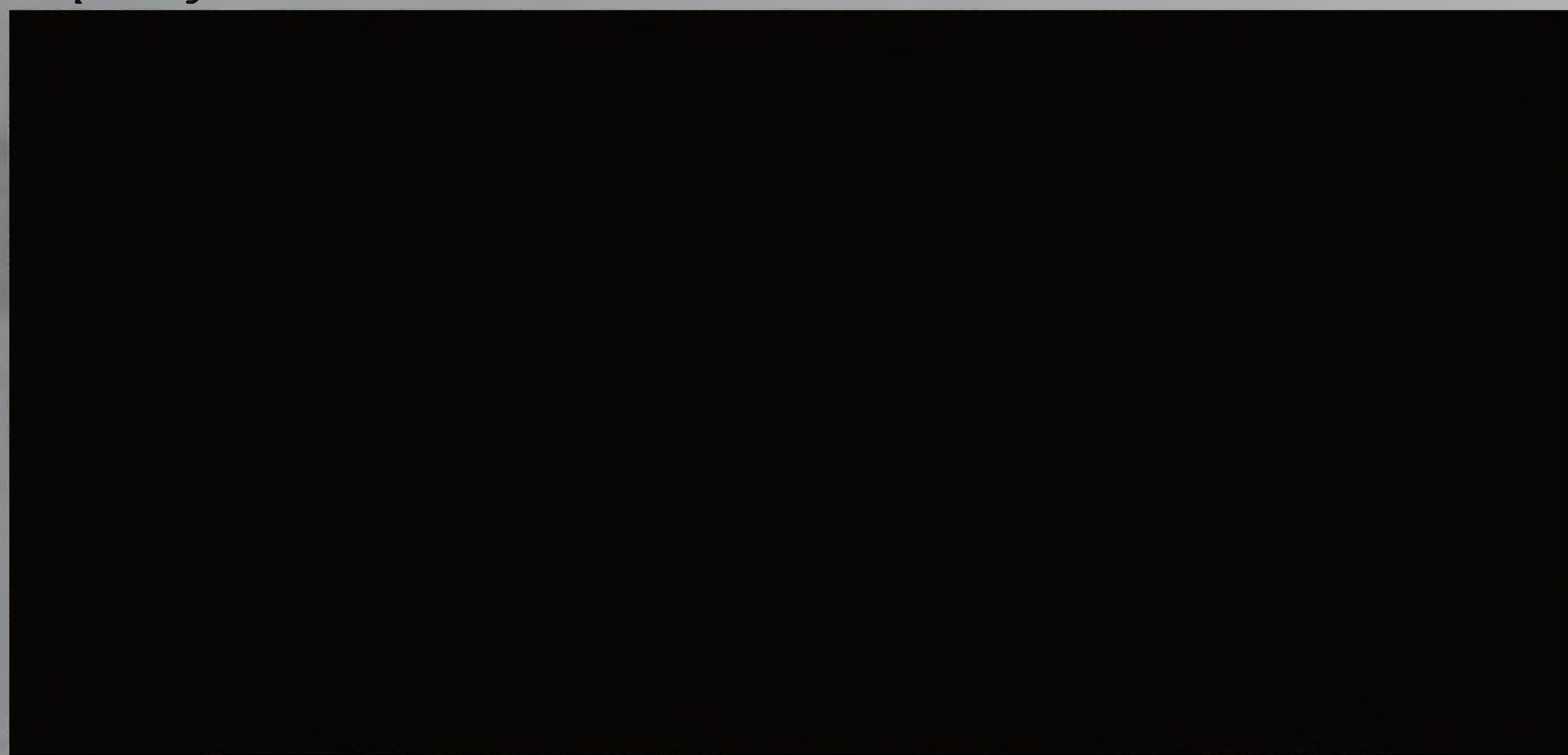
The Great Mosque at Istanbul



RISE OF THE UTHMANI EMPIRE

Sea in the north. In fact the area of the great empire during his time had touched new heights. Those days Romans and Tartars used to be the worst enemies of the Muslims. The great Sultan defeated both of those powers. The most magnificent mosque of the Uthmani period was built in Turkey during his reign. The Sultan died in 1366 A.D.

Another brave Uthmani Sultan, Ba Yazid Yaldram, came to rule in 1389 A.D. During his reign several European territories upto river Danube were captured. After conquering several areas of Greece, Austria and Hungary the Sultan kept on advancing still further. It appeared as if the entire Europe would soon come under the Muslim rule. Exactly at that critical juncture the Roman emperor succeeded in inciting a Muslim ruler, Taimur Ling, against the Sultan. Taimur invaded the Uthmani empire. In the ensuing battle between the two Muslim rulers Sultan Yaldram was defeated. He was taken prisoner. He died in captivity later on.



Ba Yazid Yaldram's Forces Advancing

Despite such temporary set-backs the pace of conquests and expansions continued in the Uthmani empire. Covering various stages of expansion and progress the great empire became so vast that besides the present-day Turkey it included whole of Africa, Egypt, Iraq, Arabian Peninsula, Austria, part of Hungary, Greece, Bulgaria and Albania. Towards the end of the fourteenth century major part of Balqan Peninsula had also come under the Uthmani empire. Constantinople was also conquered in 1453 A.D. Thus within a span of a century and a half the Uthmani empire emerged as a super power in the whole of Europe. The Turk Sultans used to consider themselves as successors of the Abbasid caliphate.

The story of the conquest of Constantinople is extremely interesting and inspiring. When Sultan Muhammad II came to rule in 1451 A.D. the Roman emperor had an evil eye on the Uthmani empire. The Sultan began planning

THE CONQUEST OF CONSTANTINOPLE

appropriate measures to get rid of the recurring intrigues and invasions by the Roman emperor. During those days Constantinople used to be the capital of the Roman empire and the heart of the Christian world. The Sultan decided to conquer Constantinople and to wind up the Roman empire.

War preparations started on both the sides. The Roman emperor obtained military aid and war ships from the neighbouring Christian states. He fortified Constantinople's defence by laying down thick steel chains into the sea all around the port. When the Sultan found the sea-approach to the port all blocked up he hit upon a novel plan of a surprise naval attack. It is rated as one of the most ingenious manoeuvres in the whole history of naval warfare. There was a 10-mile long mountainous route at the back of the port. The Sultan stretched out long wooden planks all along the entire route. The planks were made slippery by greasing oil and fat over them. Then he mounted his war ships over the greasy planks. His brave troops then pushed the ships and glided them straight into the waters of Golden Horn, the harbour of Constantinople. The Romans were taken by surprise through such an unusual mode of naval attack. Simultaneously the Muslim forces launched an attack from the land. Consequently the Muslims had no difficulty in entering into the city of Constantinople triumphantly on 20th Jamadi al-Awwal, 857 A.H. (1453 A.D.).

Sultan Sulaiman, the Magnificent

The Uthmani Military Band

After the victory the Sultan extended liberal treatment to city's Christian population. He even allowed their highest religious divine, the Lord Bishop, to continue in office. Constantinople had been the capital of the Roman empire for the past eleven centuries. After its fall the halo of the great Roman empire got dashed to the ground. Sultan Muhammad earned the unique honour of annexing Constantinople to the Muslim empire. He thus fulfilled an old forecast of the Holy Prophet.

The Uthmani caliphate continued progressing and flourishing fast. With the conquest of Hungary, Transylvania, Valachia and the Maldives in the sixteenth century the Uthmani empire reached the zenith of its glory.

PERIODS OF VICTORIES AND GLORIES

Another Uthmani Sultan Sulaiman I (1520–1566 A.D.) got a name in this empire. He is also known by such different titles as: "the Great", "the Magnificent," "the Law-Minded",

etc. During his reign the Uthmani empire attained a unique dignity in Europe. Cyprus was also conquered during his period. In 1521 A.D. he conquered the entire area from Hungary to Belgrade. The next year he captured Rhodes. During his third raid on Hungary in 1566 A.D. the Sultan received injuries and died of wounds. He was a successful sovereign. Everyone acknowledged his political statesmanship and worldly wisdom. Turkish arts and sciences, civilization and culture flourished a great deal during his reign.

The great Sultan's son, Mustafa, was also brave and brainy like his father. It was certain that the Uthmani empire would have won further glories if the talented prince had succeeded his father. Unfortunately, however, a pretty Russian maid conspired to get him killed.

The downfall of the Uthmani empire started with Sultan Sulaiman's death in 1566 A.D. After his death the great empire could not get a ruler of that calibre. Luxuries and laxities became too frequent in the royal palaces. The Uthmani

DAYS OF DISGRACE AND DOWNFALL

empire continued to survive for about three and a half centuries after his death. Its areas went on shrinking due to internal intrigues and insurgences and external pressures and invasions. The luxuries of the rulers, however, kept on expanding. Due to continuous conspiracies of the western powers against the Uthmani empire Hungary and several other European territories had slipped out of the Muslim rule. The signs of the downfall and destruction of the Uthmani empire were visible rather prominently.

During the intervening period the surrounding European powers had made considerable progress in military, economic and cultural sectors. The Turks, however, remained entangled in the quagmires of conservative traditions. Consequently they fell an easy prey to the rival progressive forces. The unending Turko-Russian wars had damaged the Uthmani empire very considerably. Towards the close of eighteenth century the empire had reached the lowest ebb of its degeneration. Despite all that, however, no change took place in the pomp and show, luxuries and laxities of the rulers. Conscientious rulers sometimes endeavoured to introduce some reforms for progress. But the internal disunity and mounting pressures of inimical forces stood in the way of their implementation.

By the middle of nineteenth century it became quite manifest that the Turks would not only lose their European territories but might also be unable to maintain their independence in Asia Minor. During the same time the Kremlin War also set in. This shattered the already weakened power and prestige of the Uthmani empire. Many conquered territories began declaring their autonomy. Simultaneously the western powers and Russia went on seizing the remaining portions of the empire one after the other.

The western Christian powers had come out openly to destroy the Uthmani empire. Right at that critical juncture when the empire was in enemy's tight grips some chiefs of the Turk army also started betraying the state. Some of

INTERNAL DISUNITY AND EXTERNAL INVASIONS

them even established fake nationalistic and patriotic organizations. They launched all sorts of movements against the Sultan.

In 1908 A.D. the military commander of Solonika revolted against Sultan Abd al-Hameed. Later on he enlisted support of a number of other military units. The rebel militia marched towards Constantinople. Besieging Sultan's palace they started exerting all sorts of pres-

asures on him for holding elections and constituting the parliament. In 1909 A.D. the rebels made Sultan's brother, Sultan Muhammad Khamis ruler in his place. Thereafter the rebels manoeuvred to get such laws enforced through the dummy Sultan as shook the very foundations of Islam in Turkey. Arabic language was replaced by Turkish. Later on even the prayer-call and the prayer itself began to be conducted in Turkish.

In 1912 A.D. on the instigation of Russia Christian states of Europe raised a joint force of 7,00,000 men and invaded Turkey. It is known as the Balqan War. In that war Turkey sustained immense losses in men and material. Occupying several Turkish territories the Christians wrought havoc through general massacre, plunder and arson. By that time the Turks had grown too weak. Fortunately, however, the invading Christian powers had an internal rift over distribution of the occupied Turkish territories. Availing of this opportunity a patriot Turk military chief, Anwar Pasha, liberated Adrianople. He then set on to the task of rebuilding Turkey's deteriorating life and economy.

The First World War started in 1914 A.D. Turkey sided Germany in that war. When Germany was defeated Turkey received another violent jolt. During the post-war period a severe wave of anarchy gripped Turkey. It appeared as if the country would soon collapse as a sovereign state.

It so happened that during those depressing days a daring military chief, Mustafa Kamal Pasha, emerged on the national horizon like a great saviour. By virtue of his integrity, commitment, statesmanship and wisdom he eventually succeeded in steering Turkey clear of the dangers and deadlocks.

ATA TURK MUSTAFA KAMAL PASHA

Mustafa Kamal Pasha was born in 1881 A.D. in a middle class family of Solonika. Besides conventional education he had a great deal of military training and experience to his credit. In 1915 A.D. he successfully defended the Bosforus Channel against the British and the French. In 1916 A.D. he defeated the Russian forces and got several Turkish territories liberated. After the Great War there was anarchy

and unrest all over Turkey. In a desperate bid to defend and build up his country the great Pasha got himself associated whole-heartedly with active movements for national reconstruction. In 1920 he was elected President of the first national assembly. In 1921 the Turks fought a battle against the Greeks under his command. Consequently the Greeks were driven out of the Turkish territories within a span of one year.

In March, 1924 the institution of caliphate was wound up in Turkey. The country was officially declared a republic after April 20, 1924. Mustafa Kamal was elected the first President of the Turkish Republic. Immediately after that he started a constructive series of reforms for reconstruction and development. Consequently Turkey's life and economy began improving rapidly. In recognition of his unique services to the nation the people honoured him by conferring the most coveted title, "Ata Turk" (i.e. the Father of the Turks) in 1934. The great Ata Turk died in 1938.

During Ata Turk's days efforts were made to keep Turkey progressing as a secular democracy like all other European states in the neighbourhood. Even the adhan and the obligatory prayers were conducted in Turkish. However, experience in the field and association with the neighbouring Islamic countries soon made the Turks realize that their real glory and greatness, progress and prosperity lay in their vital relation with Islam. Consequently ever since those days the wave of Islamic renaissance has been reanimating the people of Turkey. This reawakening has accelerated the pace of progress and prosperity still further.

The rule of the Uthmani empire stretches over six centuries. During this period the series of conquests and reforms continued. The Uthmani caliphs repeatedly defeated many mighty Christian powers of their times. Consequently the empire emerged as the most mighty and magnificent Islamic state of the age.

THE CAUSES OF COLLAPSE

The prolonged period of progress and prosperity was followed by deterioration and decline. It is extremely essential to understand the precise causes of the downfall. The following four major causes are responsible for the collapse of the Uthmani empire:

- (1) *Addiction to Luxuries*: Love for luxuries is a major cause for the downfall of many a great Muslim state. The same factor ruined the Uthmanis. Quite a number of the Uthmani caliphs had considered building of pompous palaces and lavish living to be the sole purpose of life. Many rulers had crowded their palaces with all sorts of dazzling dames. They squandered lavishly on material comforts. Beautiful women from foreign lands often found their access to the palace. Some such foreign females then got themselves entangled in palace politics and in-

Ata Turk Mustafa Kamal Pasha

trigues. The tragic death of the talented prince of caliph Sulaiman, the Great, was also the outcome of one such royal intrigues in which a pretty Russian palace maid was involved.

- (2) *Un-Islamic Trends of Nationalism and Patriotism:* The non-Muslim powers are even now apprehensive of Islam and the Muslims. The Jews, Christians and the Hindus are more particularly afraid of Islamic unity and awakening. During the past these anti-Islamic powers have been using a variety of wicked devices to weaken the Muslim unity. A dangerous device which these powers have effectively exploited to hammer harmony and unity among the Muslim states is that of the un-Islamic brand of nationalism and patriotism. This strategy was also tried in Turkey as a measure to estrange the Turk psyche from the rest of the Muslim Ummah. This deadly device eventually paved the way for the weakening of the bonds of Islamic brotherhood among the Turks. It is heartening to note that after remaining lost in enemy's traps of secularity the Turks are now reviving the letter and spirit of Islam in their homeland. Rather than remaining aloof and secluded in the zig-zags of narrow territorial nationalism they are reinforcing their pan-Islamic ties with the rest of the Muslim world.
- (3) *Indifference to Modern Sciences:* During the last decades of the Uthmani empire the European states in their neighbourhood were making quite rapid progress in the field of science and technology. As a matter of fact their scientific progress had been originally stimulated by the enlightened Muslims of Spain. The European countries kept on furthering their grasp over the sciences. On the basis of those very sciences they reorganized and fortified their entire military equipment and defence strategies. The Muslims, on the contrary, remained sluggish and slumbering all the time. Consequently they lagged far behind and ultimately got degraded and defeated.
- (4) *Inner Intrigues and Insurgences:* The rising tempo of intrigues and insurgences at various stages of the Uthmani empire reduced its vigour and vitality tremendously. As against this their rival Christian powers of Europe remained united and organized. They gave the Muslims a tough time. They exploited the inner intrigues and insurgences erupting within the Muslim ranks from time to time. They eventually succeeded in reducing the great Uthmani empire into petty and powerless fragments.

LESSONS FROM THE UTHMANI EMPIRE

Besides considerable mirth and merriment history of Islam is also replete with sighs and sobs. The deterioration and downfall of the Uthmani empire is a tragic tale. After attaining peaks of glory the Uthmani Turks fell flat on the

ground. The downward drift from the peak to the pit provides a number of lessons for a sensitive student of Islamic history. The main causes of their collapse have already been summarized. If the contemporary Muslims really desire to revive and to thrive as a progressive power the morals provided by past errors and omissions will have to be understood properly. The main lessons from the fall of the Uthmani empire have been summarized below:

- The great Uthmani empire was originally founded on the golden principles of Islam. The founders were saturated in knowledge, character, dare and determination. However, with more conquests and expansions the later rulers got addicted to worldly pleasures and pursuits. The posh environment of pompous palaces, dazzling dames, sumptuous feasts, battalions of attendants and all sorts of amenities of life dulled their abilities of statecraft and warfare. They totally forgot that the survival of individuals and nations and the promotion of manly virtues of leadership depended on character, insight, statesmanship and industry. As a matter of fact the necessity and utility of keeping clear of luxuries is one of the basic lessons emerging out of many periods of Islamic history.
- (1) **AVOIDANCE OF LUXURIES**

The entire era of Uthmani empire stretches from the end of thirteenth century to the beginning of twentieth century. During the middle and the last phases of this period science and technology were progressing at a rapid pace in Europe.

- (2) **PROMOTING SCIENCE AND TECHNOLOGY**
- These very sciences were also becoming bases of world's most renowned revolutions and inventions. One wonders how and why the Uthmanis remained utterly indifferent to all those great changes taking shape in their immediate environment. Their rival Christian forces invented new and more dangerous military equipment. They went on modernizing their military might. But the Uthmanis never awakened from the sound slumbers. They kept their backs turned to the fast-moving momentum of science and technology around them. They clung fast to their traditional rigidities. Like the rest of the Muslim world the modern Turks have now become deeply conscious of their scientific and technological backwardness. Promotion of science and technology is consequently now getting high priority in the entire Muslim world.

The un-Islamic concepts and complexes of secular brands of nationalism and patriotism have played a negative role in the Uthmani downfall. Blind love for

one's people or land is against the letter and spirit of Islam. After the fall of

**(3) REFRAINING FROM
SECULAR NATIONALISM
AND PATRIOTISM**

Uthmani empire several other Muslim countries also came under the tight grips of these secular trends. This resulted in a series of political pitfalls and social stagnations. It even caused killing clashes and conflicts among

many Muslim states. Such mutual clashes proved detrimental to the unity, solidarity, peace, progress and prosperity of several Muslim countries. Turkey has now realized its past follies. Narrow nationalism and pathological patriotism are now on the decline over there. In the more recent history of Islam the same factor played a deadly role in the Iraq-Iran and Iraq-Kuwait conflicts. It is imperative for the scholars and writers of the Muslim world to wage a cultural jihad against all such un-Islamic trends and tendencies.

The concept and institution of unbridled personal and hereditary kingships is also opposed to the letter and spirit of Islam. Many ego-centred Muslim kings have preferred the requirements of the self and the family over the demands of

**(4) HAVOC OF
HEREDITARY
KINGSHIPS**

the people and the ummah. Consequently the process of economic and political growth got retarded a great deal. Hereditary kingships wrought the same havoc during the Umayyad, the Abbasid and the Fatimid periods. Uthmani empire was also marred by the same factor. Hereditary

kingships not only tarnished their personal images but also impaired the fair name of Islam. Had the Muslims focused on developing Islam's consultative system of democracy by according priority to merit, virtue, piety, wisdom and experience a clear-cut picture of Islamic way of government would have emerged by now. In that case all the Muslim countries would have availed of that enlightened and impersonal system of government which Islam promotes.

These are some of the basic lessons that emerge from the story of the rise and fall of the Uthmani empire. However, one still wonders how despite all those perils and pitfalls progress in the field of knowledge and learning, law and justice, reform and guidance, peace and prosperity kept a fairly steady pace for quite a long time in the Uthmani empire. Viewed from this angle this great empire occupies a unique position in world history.

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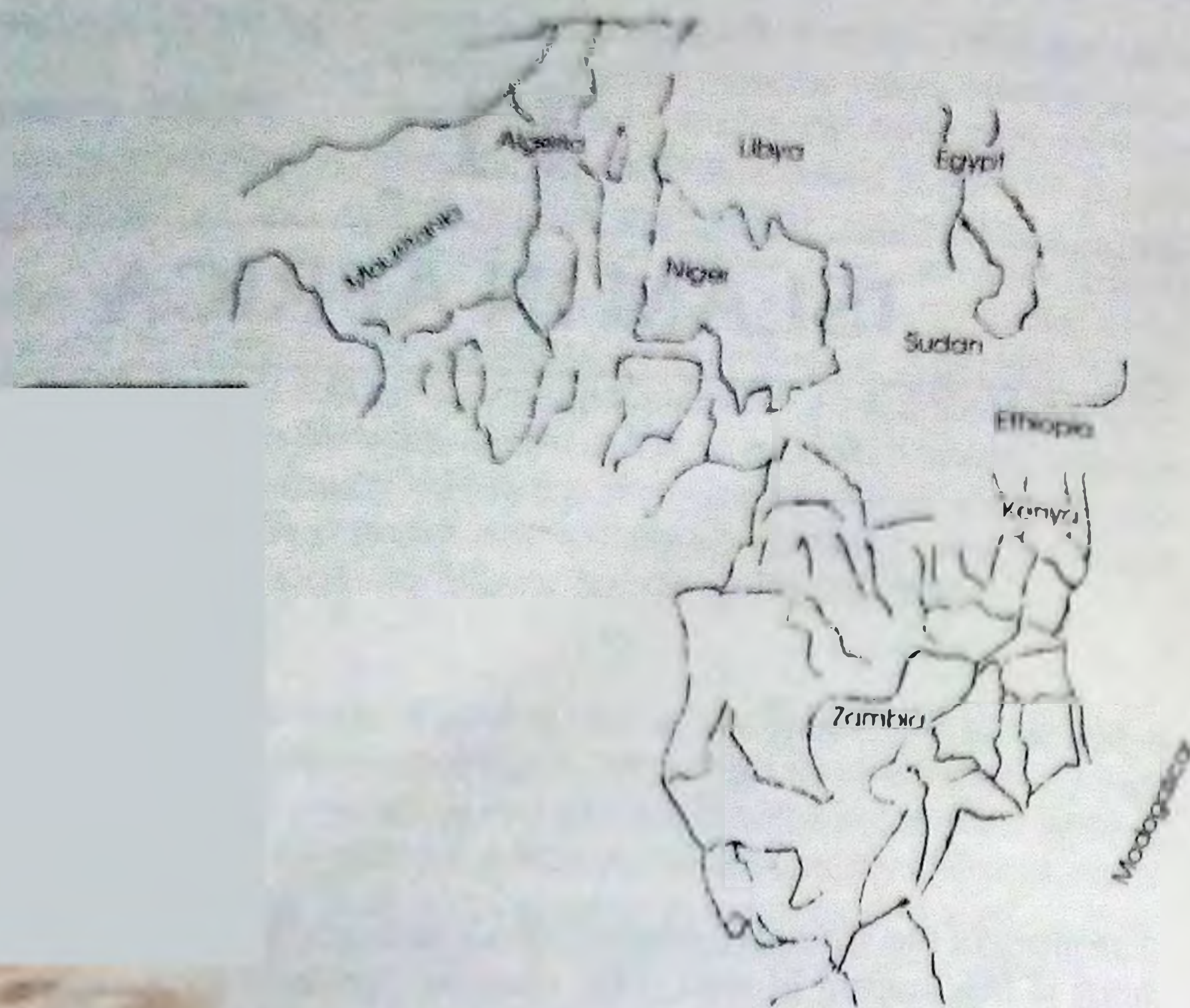
ISLAM IN AFRICA

The story of the spread of Islam in the length and breadth of the African continent is fascinating indeed. This chapter presents a concise account of the penetration of Islam into the African soil. Pertinent historical information about the 27 contemporary Muslim states of Africa has been given in brief. Reference has also been made to some African Muslim minorities.

SPREAD OF ISLAM IN AFRICA

The relationship of the Arab Muslims and the inhabitants of the western coast of the Red Sea dates back to the lifetime of the Holy Prophet (pbuh). During the early seventh century A.D. persecution of the Muslim converts by the Makkan aristocrats reached its apex. The Holy Prophet then advised some of his aggrieved followers to migrate to Abyssinia (present Ethiopia). These early migrants to Africa were very well received by Najjashi, the king of Abyssinia. He accorded them a sympathetic treatment. At a later stage he himself embraced Islam.

Like Ethiopia the advent of Islam in Somalia and several other African areas goes back to the early period of Islamic history. As early as 640 A.D. the Muslim missionaries and merchants were already active in various parts of Africa. The major source of the rise and spread of Islam in Africa was a result of the rapid sweep of the Arab armies during early decades of the Muslim conquests. The real harbinger of the Muslim victory in Africa was the famed Muslim commander, Amr bin al-Aas. It was he who opened the doors of the African continent to Muslim military might and the culture and civilization of



The Nomad Berbers

Map of Africa

Islam. The Muslim armies then began to march across the continent in a quest for new lands, new trade opportunities and new avenues of dissemination of Islam. Eminent Muslims were appointed as governors of the conquered territories in Africa. Being men of vision and virtue these rulers founded new towns, villages, cantonments, markets, cultural centres and educational institutions. Many of these places later on assumed the shape of renowned seats of Islamic civilization and culture.

The early Muslim immigrants from the east referred to the western part of Africa they visited as Maghrib (West). The Muslim conquest of Africa gave rise to the two processes of: (1) Arabization, and (2) Islamization. Arabic was the

PROCESS OF ARABIZATION AND ISLAMIZATION

official language of commerce and government of the conquerors. The process of Arabization, therefore, proved smooth and effective. The local Africans soon realized that it was quite beneficial to welcome the sweeping surge of Arabization.

When the Muslims conquered Egypt, Berbers were inhabiting the western part of North Africa. It was a large and forceful ethnic group which was spread over the mountains, plains and the deserts (Sahara) of the area. Despite their heroic resistance to the Arab dominance the Berbers gradually lost ground to the mightier Muslim conquerors. The most noteworthy Arab conquests in North Africa took place during the eleventh century A.D. under the military command of Banu Hilal and Banu Sulaim. For the first time in their national history large groups of the Berbers came under direct command of the Arab dynasties and rulers. An increasing number of the conquering Muslims decided to settle on the African soil. The relations between the native Berbers and the Arab Muslims thus grew more and more cordial. The ensuing process of inter-marriages and cultural fusion enhanced further the congenial atmosphere. The resultant change speeded up the process of Arabization and Islamization of the Africans.

The entire Berber population soon embraced Islam. Later on most of the sturdy Berber Muslims even proved an extremely valuable asset to the expansion of Islam. Owing to their historic role as middlemen between the Arab Muslims and the native black Africans the Berbers appear to have been chosen by history to carry the torch of Islam to farthest corners of West Africa and Spain and even elsewhere. Through a gradual process of expansion and evolution Islam eventually became a dominant cultural and political force in the entire African continent.

The spread of Islam in Africa expanded the social and cultural horizons of the tradition and superstition-ridden Africans. In the past each African group had entrusted its destiny to the force of spirits residing in the wells, trees, forests

GIGANTIC SOCIO-CULTURAL REVOLUTION

and the wilderness. The entire socio-cultural fabric was shackled by forces of cult and custom, totem and taboos. Islam broadened people's vision. The Africans started to discover a new meaning, a new purpose and a new pleasure in life. The fundamental teachings of Islamic brotherhood made a penetrating invasion on their narrow clannish affiliations and tribal allegiances. Islamic discipline of prayer, piety and cleanliness revolutionized their personal life. In fact all departments of African life and economy were overhauled by the humanizing and socializing teachings of Islam.

Reviewing the gigantic change Ibne Khaldun holds that widening of the African horizon gave rise to a new concept of social solidarity ("asbiyyah") among the masses. It in turn led to the formation of super-tribal, political and social organizations of a much broader and healthier order hitherto unknown to the superstitious and belligerent African natives. Smith sums up the great

dynamic change overtaking the African psyche by saying that Islam gave to its new Negro converts "an energy, a dignity, a self-reliance, and a self-respect which is all too rarely found in their pagan or their Christian fellow country men."

It may be noted that the great mental, social and cultural revolution that Islam brought about in Africa was not engineered solely through the Arab Muslims. Other Muslims also contributed significantly to that spectacular process.

ROLE OF THE NON-ARAB FORCES

The non-Arab Muslim forces which also played a vital role in the African upheaval were the missionaries and traders from a number of countries, especially Malaysia, India and Persia, who came to

Africa from time to time. In the Republic of South Africa, for instance, Islam was promoted by the porters from Malaysia and India. They were originally brought to that part of Africa by the Europeans to further their own ends.

Besides spirited Muslims from India and Malaysia, the Persian Muslims also contributed substantially to the spread of Islam on the soils of Africa.

Islam continues to inspire the life and destiny of millions of Muslims in the African continent. Their number is multiplying day by day.

FUTURE OF ISLAM IN AFRICA

It is now estimated that Islam has even a far greater prospect, especially in South Africa. It is strongly hoped that once the fetters of apartheid are thrown away and the non-white native majority assumes reins of the democratic government in a multi-racial society a more open and congenial atmosphere shall prevail. The Africans would then be more inclined to

differentiate between the good and the evil. It would then be easier for them to appreciate and embrace Islam in greater numbers and with far greater fervour.

This estimation is further supported by the basic fact that the native population views Christianity as a Trojan horse imported from Europe. They are convinced that it has no roots in the native soil. They consider it as a shrewd instrument of exploitation by the colonial powers of the white west. Thus temperamentally too the rest of the non-Muslim black men of the Dark Continent are already inclined in favour of Islam.

THE MUSLIM AFRICAN STATES

We now turn to a brief description of the following 27 Muslim states in various parts of contemporary Africa which have been mentioned in their alphabetical order: (1) Algeria, (2) Benin, (3) Burkina Faso, (4) Cameroon,

(5) Central African Republic, (6) Chad, (7) Comoros, (8) Djibouti, (9) Egypt, (10) Ethiopia, (11) Gambia, (12) Guinea, (13) Guinea Bissau, (14) Ivory Coast, (15) Libya, (16) Mali, (17) Mauritania, (18) Morocco, (19) Niger, (20) Nigeria, (21) Senegal, (22) Sierra Leone, (23) Somalia, (24) Sudan, (25) Tanzania, (26) Togo, and (27) Tunisia.



A Traditional Market in Rural Algeria



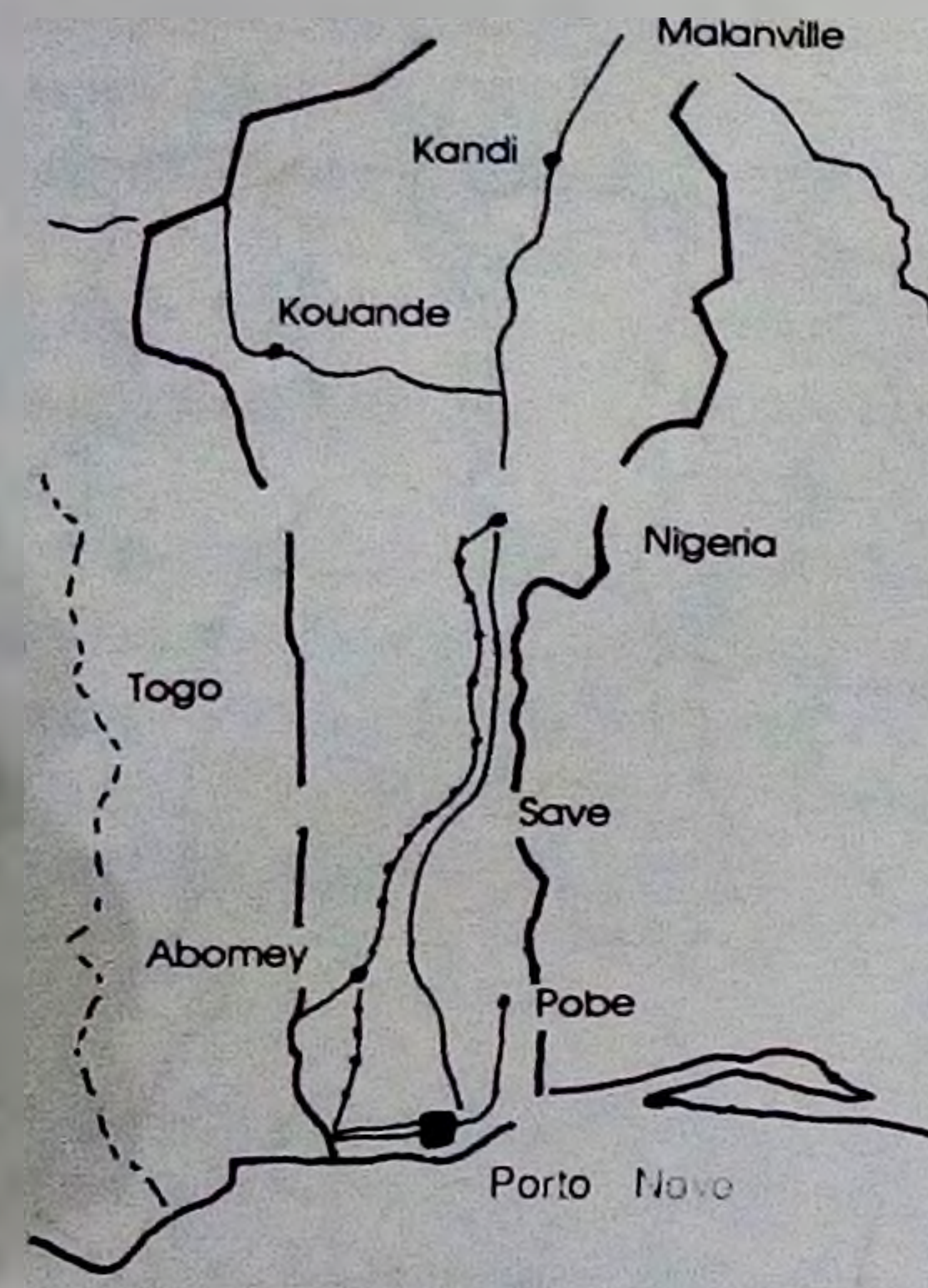
Map of Algeria

Algeria is situated in the central part of North Africa. It comprises of a major portion of the Great Sahara. Morocco and the Spanish Sahara lie towards its west, Mauritania, Mali and Niger to the south and Libya and Tunisia towards the east. The capital is known as Algiers. Muslims form a dominant majority in the population.

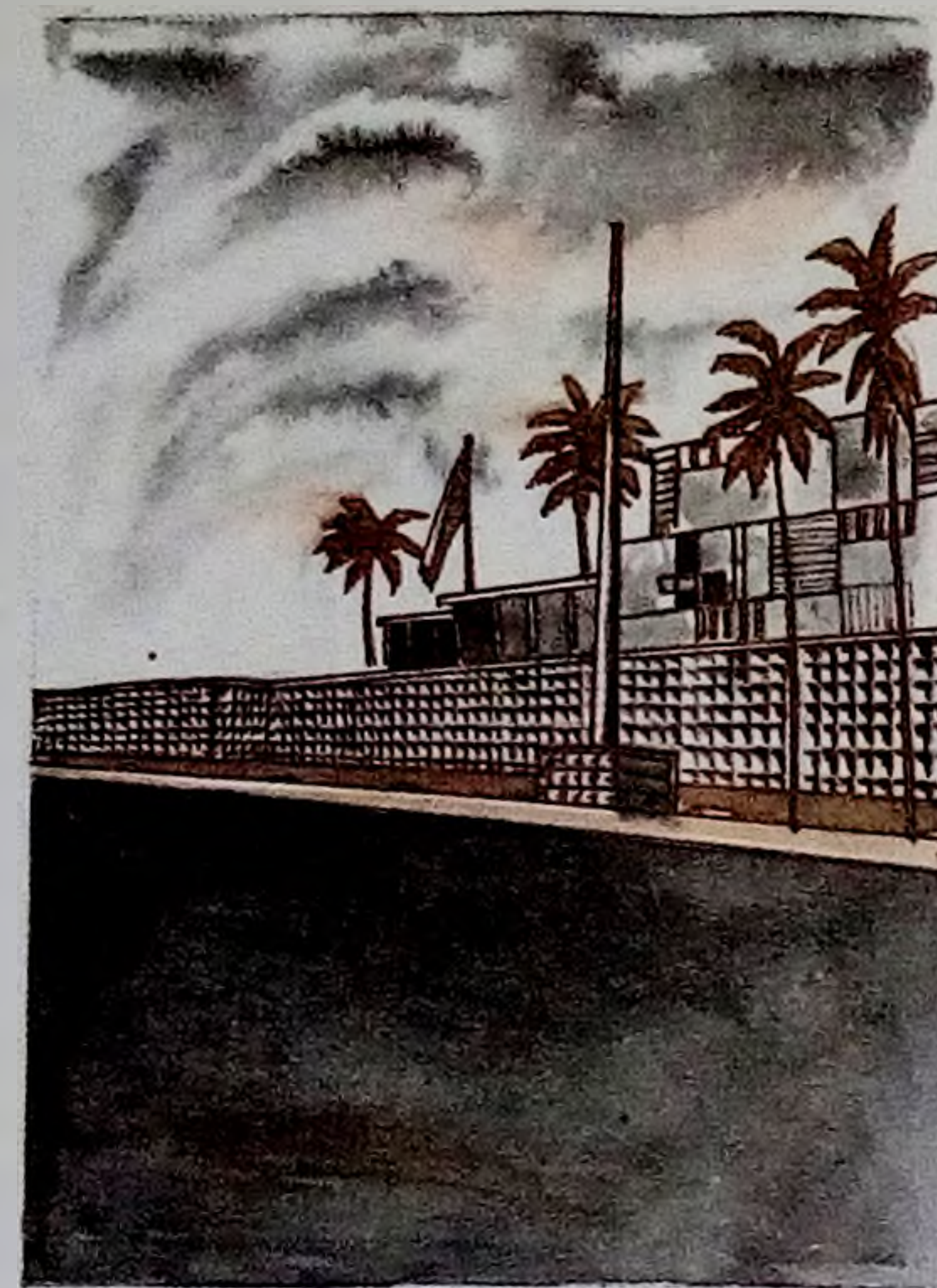
ALGERIA

In olden days Algeria has also been ruled by the Roman Empire. The Romans established a province, Mauritania, in North Africa. Algeria used to be a part of that province. It was then called Nomidia. The natives were known as Berbers. When the Muslim military commander, Aqbah bin Nafe conquered Algeria the Berbers embraced Islam quite willingly. The Berber Muslims aided the Arabs in the conquest of Spain. In later history Algeria has

also been under the dominance of Spain and France. During its colonial rule France had left no stone unturned to annihilate Islam and the Muslims from the soil of Algeria. The country eventually regained freedom from France in 1962. This Muslim African state is a venue of radical Islamic organizations. The Ikhwan ul-Musalmin organization has enjoyed a great popularity.



Map of Benin



Benin's Presidential Palace

Niger and Burkina Faso stand to the north of Benin, Atlantic Ocean to the south, Nigeria to the east and Togo to the west. Porto Novo is the capital. Muslims form 60% of the total population.

BENIN Ferocious cannibal tribes dominated Benin in ancient times. Islam came to this land during its very early period. The area has also been under the rule of Germany and France. They had been perpetrating atrocities on the natives and focusing on their forcible conversion to Christianity. In 1960 Benin regained full freedom. The programmes of conversion to Christianity, however, continued as usual. In 1982 Pope Paul II visited the country to supervise various projects of the Christian missionaries. Many areas of Benin remain under constant grips of drought, famine and economic crises. The shrewd Christian missionaries prefer to operate in the afflicted areas in order to exploit the adversities of the natives to their advantage.

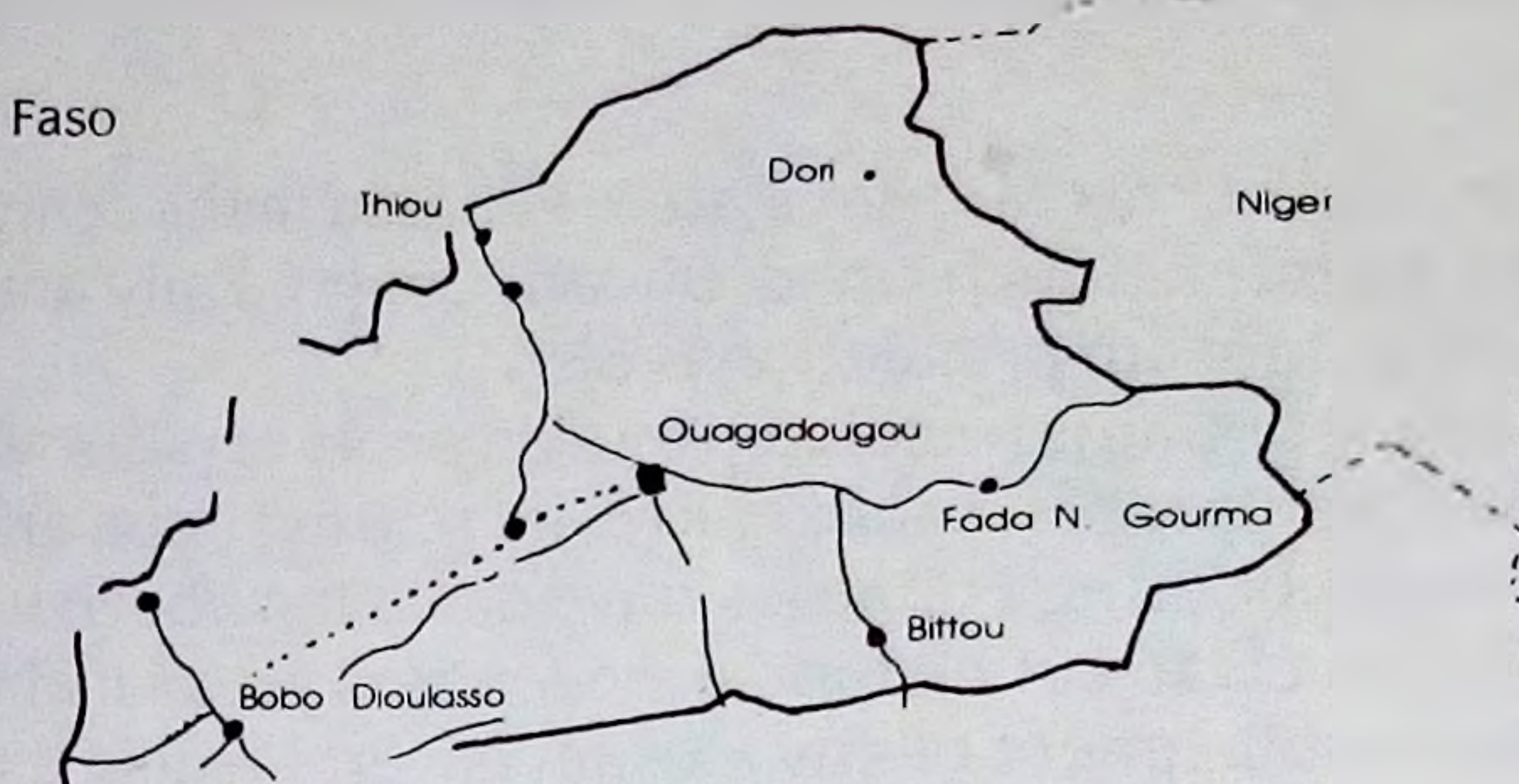
Burkina Faso is the present official name of Upper Volta. It literally means "rule of the honest." Mali lies to the north of Burkina Faso, Benin, Togo, Ghana and

Ivory Coast to the south, Niger to the east and Mali to the west. The capital is Ouagadougou. Muslims constitute 60% of the total population.

BURKINA FASO

In 1960 Burkina Faso got freedom from France. The country has been progressing fairly well ever since independence. The Christian missionaries stationed in the country enjoy complete freedom of work. Islam is, however, becoming increasingly popular with the natives.

Map of Burkina Faso



Cattle Grazing in a Rural Pasture

This Muslim African state is surrounded by Nigeria, Chad, Central African Republic, Congo, Gabon and Guinea. Yaoundé is the capital. The Muslim population is slightly higher than the Christian.

CAMEROON

With the spread of Islam in North Africa the Berbers had become devout Muslims. After embracing Islam they carried its light to all corners of Africa. Petty Muslim states emerged in South Africa also after the spread of Islam. Cameroon was one such state. Ibne Batutah has mentioned these states in his Travelogue. In the fifteenth century A.D. when a Portuguese navigator discovered the coast of Cameroon he found a species of fish there which was locally known as "Camer". Thereafter the en-

tire area began to be known as Cameroon.

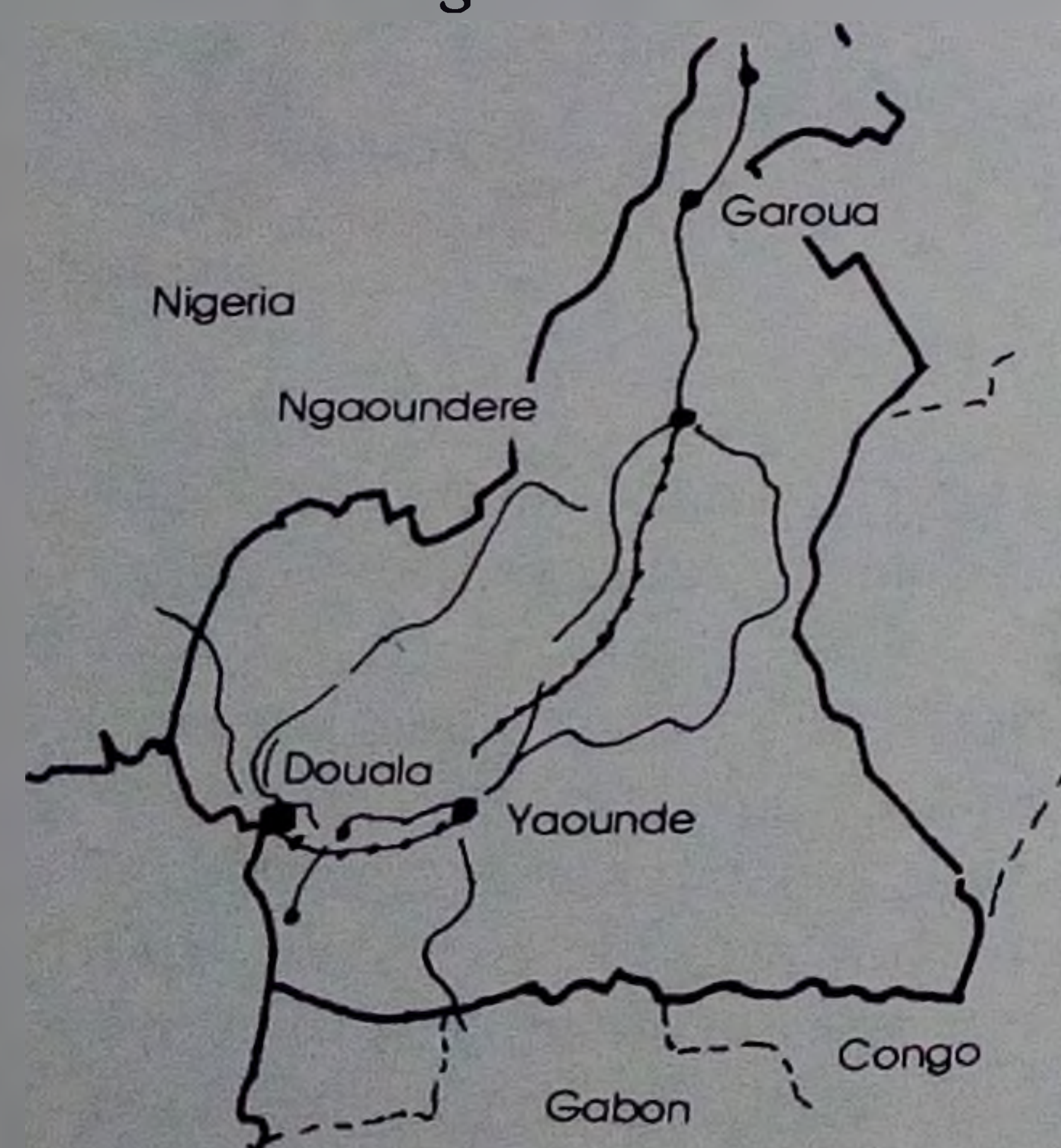
In 1884 Cameroon was brought under dominance of Germany. In 1916 Britain and France occupied it. Cameroon regained independence in 1960. After independence Ahmad Ejui's political party won absolute majority in the elections. He, however, preferred to form a coalition government. In 1982 President Ahmad Ejui resigned voluntarily. He was succeeded by a biased Christian. The new President followed pro-Christian and anti-Muslim policies which yielded considerable damage to the Muslim interests in Cameroon.

As the very name implies this Muslim state is situated in the centre of the African continent. Its frontiers touch Chad, Sudan, Congo, Zaire and Cameroon. Bangui is the capital. Muslim population is 55%.

CENTRAL AFRICAN REPUBLIC

The republic is populated by a diversity of races who speak different languages. Islam enjoys increasing popularity. Although its neighbouring countries have since long been under Muslim rule, no clear-cut historical evidence is yet available to support the establishment of any Muslim government in this area in the

past. The country has been the venue of two powerful movements for the propagation and expansion of Islam: (1) The major Islamic movement was the one engineered by Muhammad Abd al-Karim. He had come to the area from North Africa around 1500. He toured the country extensively on foot and converted large numbers of people to Islam. (2) The other movement for the spread of Islam went into operation in the nineteenth century. During that movement the muballighs of the Sanusi order and the supporters of Mehdi Sudani played a great role. They promoted love and devotion for Islam in the entire length and breadth of the country.



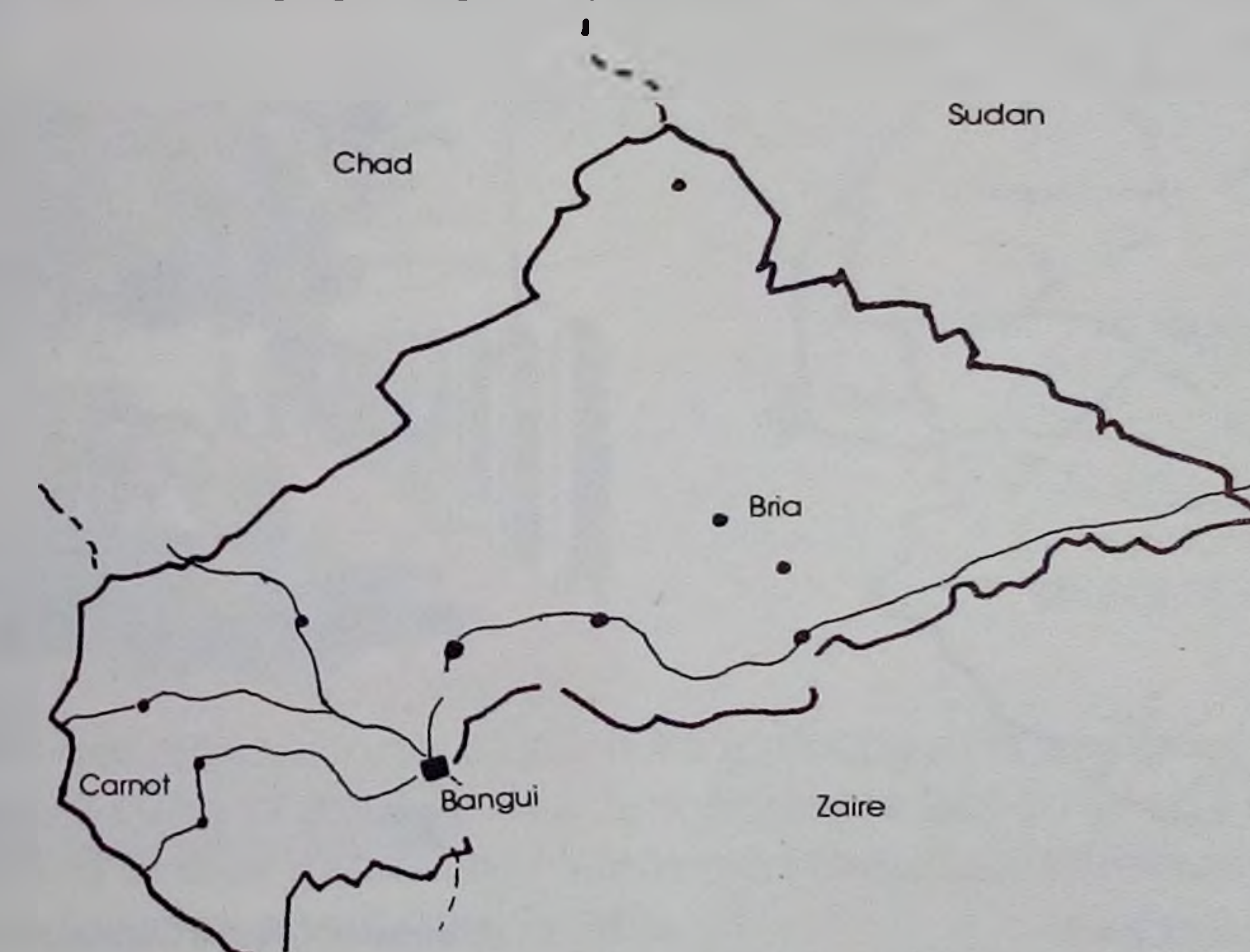
Map of Cameroon



Rural Houses in Cameroon

The process of European colonization began in this country in 1887 when France started occupying its areas one after the other. By 1916 France had completed her possession over the entire territory. At the termination of World War II the freedom movements started gaining momentum in 1946. Eventually France began the transfer of power in 1960. A pact for mutual cooperation was also signed. By 1965 the country gained complete freedom. In 1976 an attempt was made on the life of President Bokasa. After escaping from the attack the President dissolved the national assembly. Proclaiming kingship in the country he declared himself "the Emperor". In 1979 a successful military coup was staged against the self-styled "Emperor" whereafter he fled away from the country. Ever since that date the country is engaged in the stupendous task of guarding democracy and promoting national reconstruction.

Presently the republic is facing an economic crisis. The country has been the most staunch supporter of France in the whole of the African continent. This unwise political leaning has proved detrimental to the national interests. The present government is endeavouring hard to free the country from all sorts of political and economic crises.



Map of Central African Republic

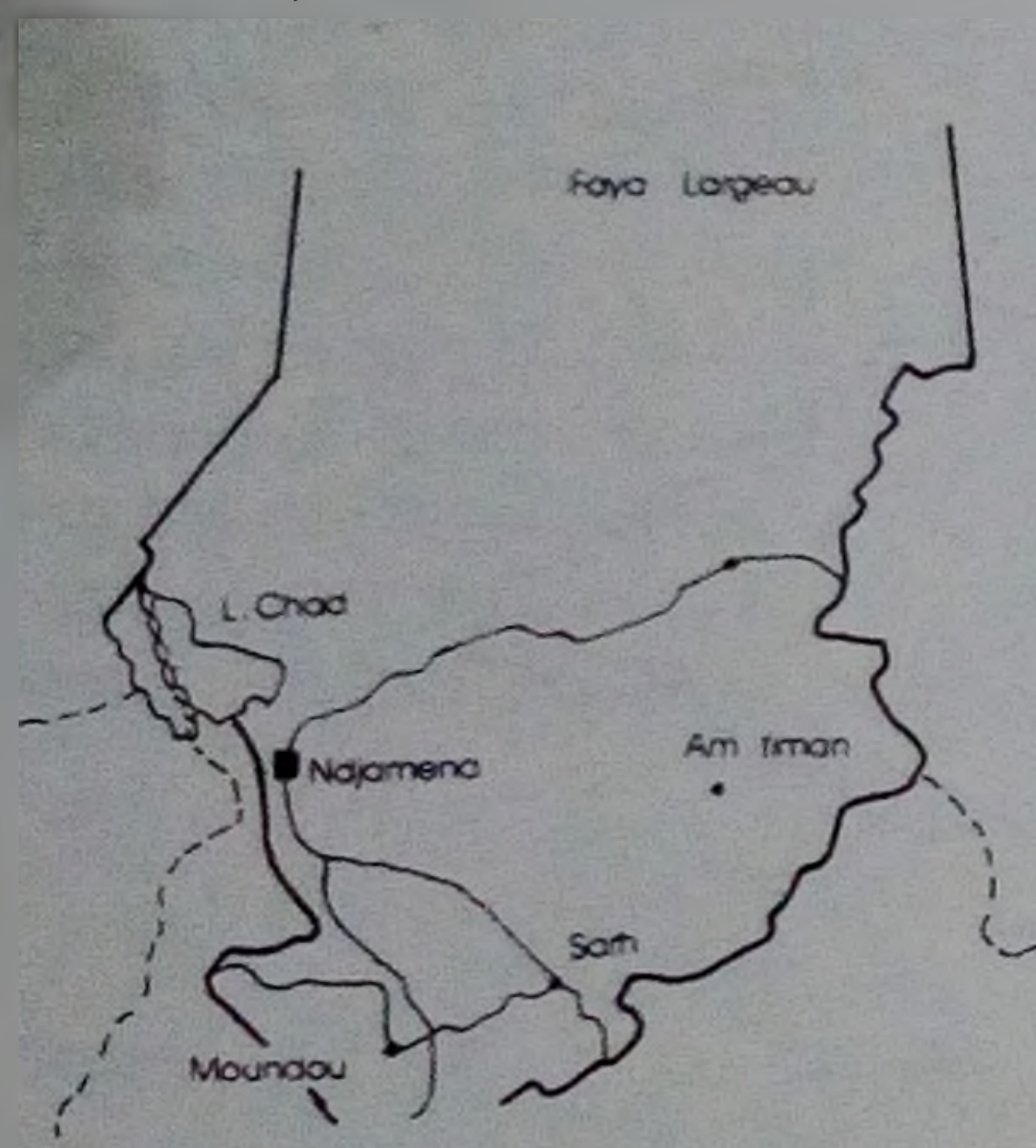
This central African country is extremely backward. Libya lies towards its north, Niger, Nigeria and Cameroon to the west, Central African Republic to the south and Sudan to the east. Ndjamenia is the capital. Muslims form 52% of the population.

CHAD In the remote past Chad has been the meeting place of several significant highways. The Muslim caravans from Libya, Cairo and Sudan used to stop here. These caravans spread Islam in Chad. During the fifteenth century A.D. Islam got unusual popularity around the Chad Lake

area. In the seventeenth century Islam penetrated into several other areas due to the efforts of a pious Muslim, Saleh. Eventually Islam gained popularity in the entire area mainly owing to the religious dedication of Amir Rabi Zubairi.

During the nineteenth century France, Britain and Germany began to make Chad the target of their territorial greed. In 1894 these three colonial powers grabbed the Chad Lake area and divided it among themselves. In 1913 France manoeuvred to unify all the distant areas only to bring them under her rule. Chad was freed from France in 1960.

The country's basic problems are famine, economic crises and educational backwardness. Nature has gifted the country several mineral reservoirs. However, due to lack of the requisite scientific knowledge and technical know-how nothing has been done in this all-too vital field. During the French rule access to higher education was exclusively confined to the Christians. They alone were posted against responsible positions in the state. The Muslims had to confine to specific religious instruction only. They were purposely deprived of the benefits of higher education. Since independence, however, the Muslims have become more and more conscious of their past negligence and injustices.



Map of Chad



A View of Chad's Capital Njamena

Comoros is combination of four major islands situated far away from the North African coast. Mozambique and Tanzania lie towards its west and Madagascar to the south. The capital is Morani. Muslim population is 86%.

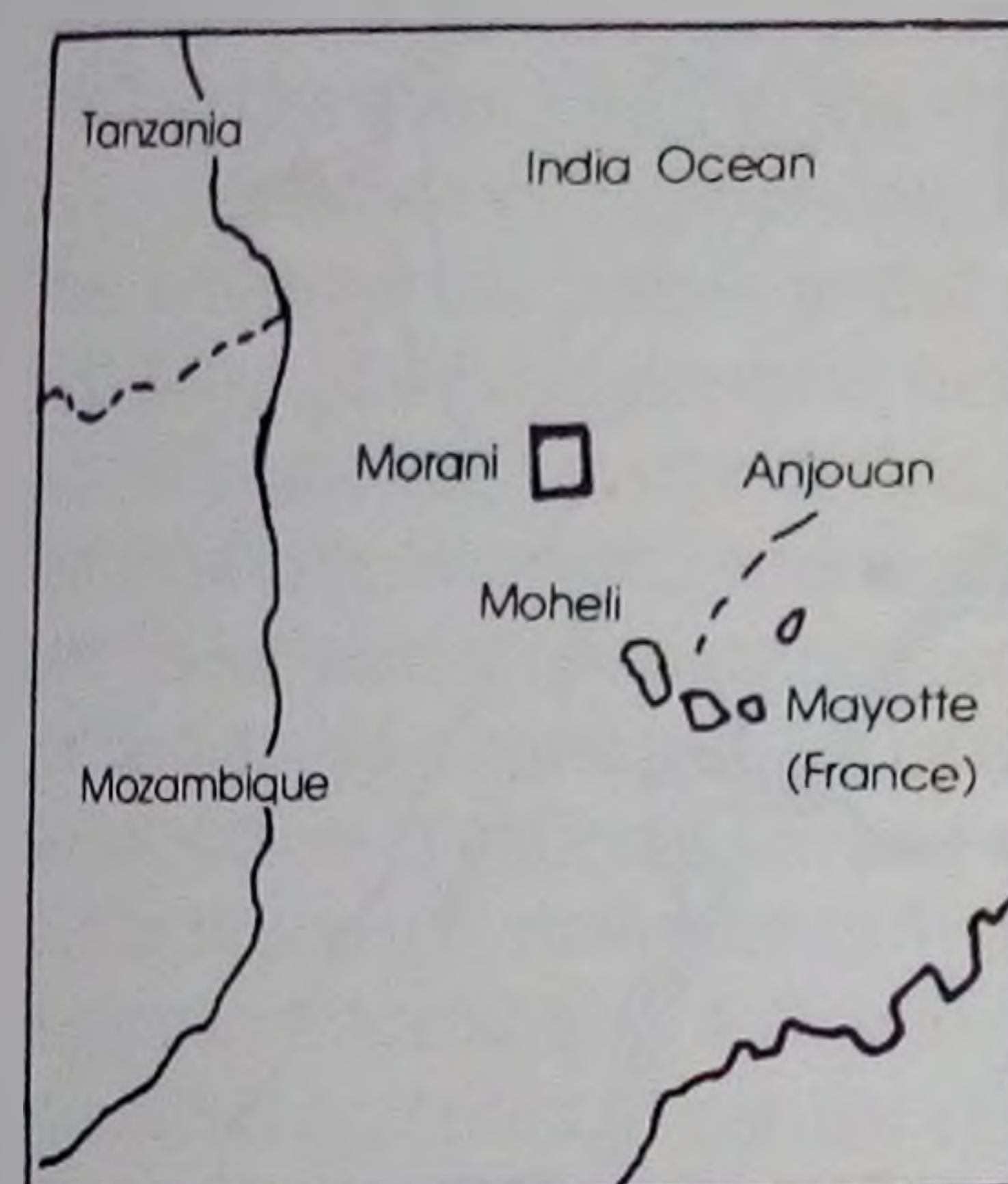
COMOROS

Comoros remained a French colony for 133 years. Three of its dominant Muslim majority islands—Grand Comore, Anjouan and Moheli got independence in 1975. The fourth island, Mayotti, has, however, declined to be a part of the independent Muslim state and has preferred to continue as a French colony. The motive behind this unpleasant and undemocratic measure is the fact that most of the population of

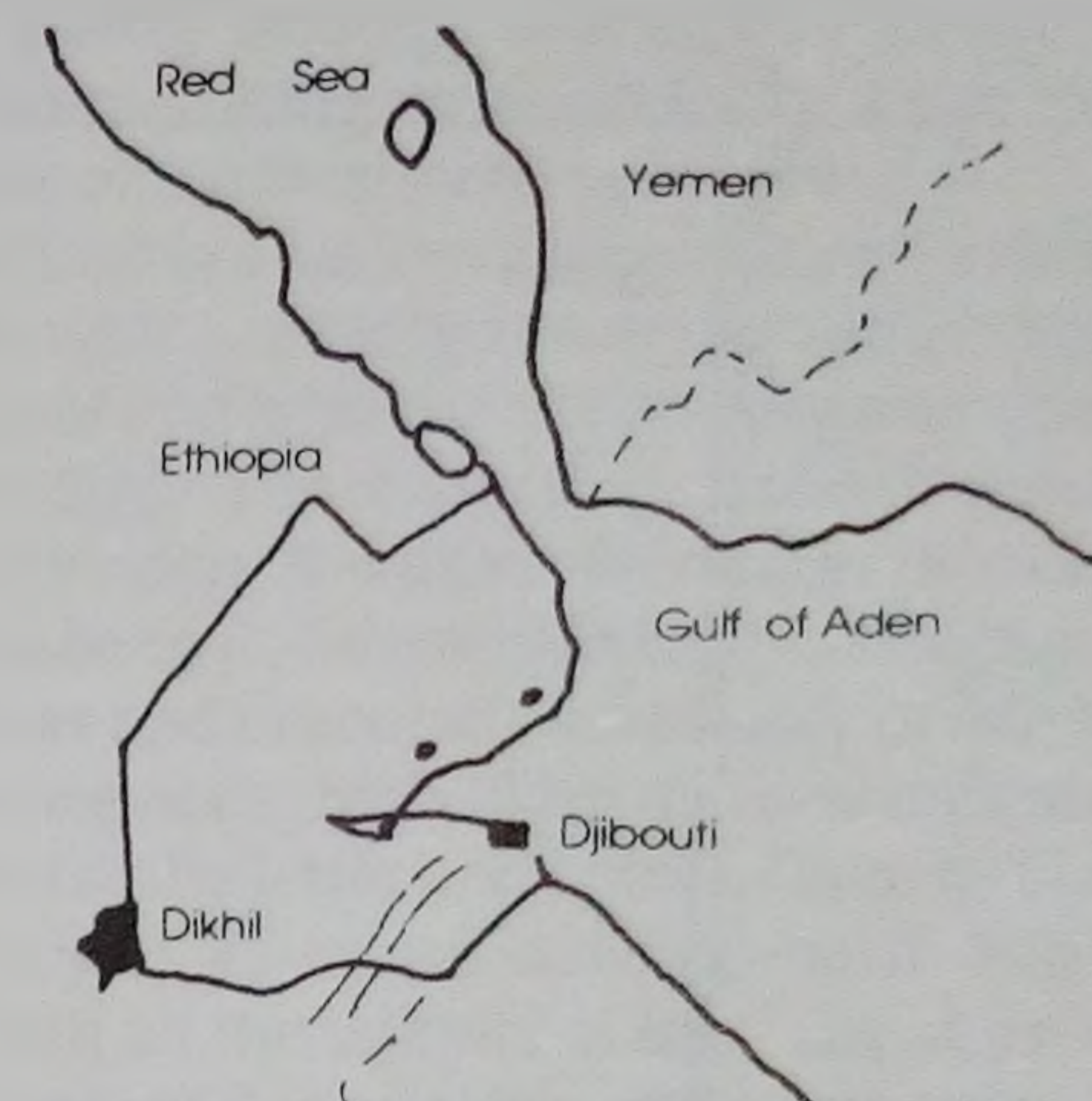
Mayotti island is Catholic Christian. The Catholic Mayottis now specialize in creating all sorts of trouble for the rest of Comoros on communal grounds. Comoros, however, is persisting on its rightful claim over Mayotti.

Islam reached the shores of Comoros in 1505. In the sixteenth century the area became a victim of greedy designs of the Portuguese, the Dutch and the French colonialists. France, however, manoeuvred to annex the Mayotti island in 1843 and the remaining three islands in 1886. In 1975 Comoros succeeded in regaining independence.

Comoros is the poorest state of the world. The entire economy is dependent upon agriculture which is universally threatened by severe droughts and famines. Several Muslim states offer the much-needed economic aid to the country.



Map of Comoros



Map of Djibouti

Djibouti is the name of a north-eastern African city and a port which is situated on the African coast of the Gulf of Aden. Ethiopia lies towards its north, west and south and Gulf of Jordan and Yemen to the east. Djibouti is the capital. Muslim population is 94%.

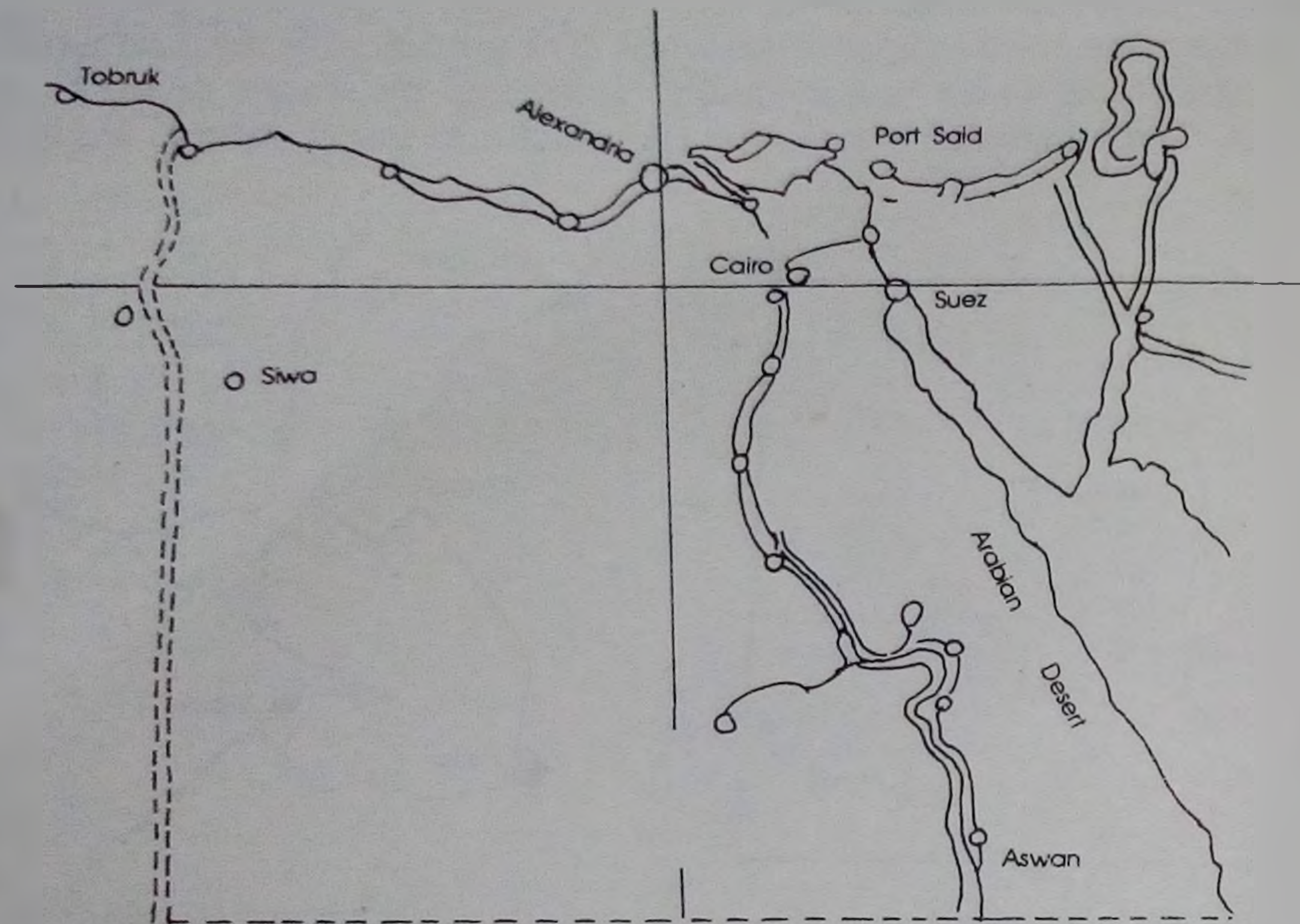
DJIBOUTI

Djibouti got independent from France in 1967. A little after independence it became member of the United Nations, Arab League, Organization for the Unity of the African States and the Islamic Conference. As against its violent neighbours, Ethiopia and Somalia, this country is peace-loving. The Qadriyah order of the Sufism has gained popularity with the Muslims. The local mosques are usually named after their pious ancestors. Djibouti is an outstanding port of the eastern African coast. It also enjoys considerable strategic significance and is hence within range of the greed and grab policies of the superpowers.

Egypt is a famed, ancient and significant state of Africa. Its frontiers touch Israel, Sudan and Libya. Cairo is the capital. Muslims form 94% of the population.

EGYPT

Egypt has acceptedly been the centre of world's most ancient civilization. In the past Assyrians, Zoroastrians, Greeks, Romans, Sasanis, Turks, French and the English have ruled it one after the other. In 641 A.D. during the caliphate of Hadrat Umar the country was con-



Map of Egypt

quered by Amr bin al-Aas. For the next two centuries Egypt occupied the position of an important province of Umayyad and the Abbasid caliphates. During later part of the Abbasid caliphate the Turks used to be appointed as Egypt's governors. One such Turk governor, Ahmad bin Tulun, established his autonomous rule over Egypt which lasted from 868 to 905 A.D. The Tulun rule then got extended upto Syria. Meantime the Fatimids established their sovereignty over the country. Jawahar, the military commander of the fourth Fatimid caliph, laid foundations of the new capital city of Cairo and of the Al-Azhar University.

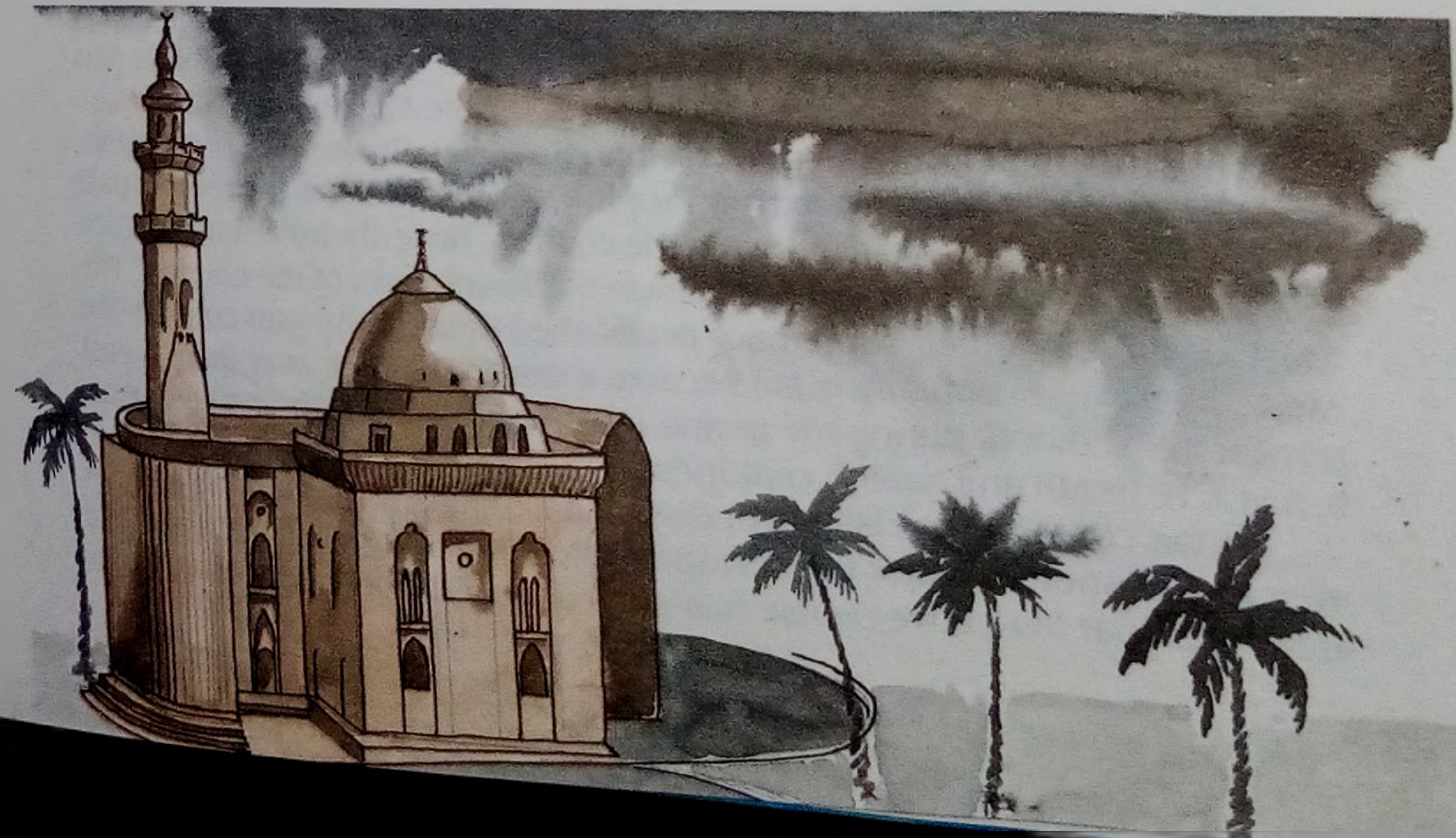
The Fatimid rule flourished and got extended. However, it faced its downfall during the period of caliph al-Mustansir when the violent crusaders from Europe established their Christian states along the Syrian coast. The

Fatimid rulers felt helpless to stem the tide of crusaders' conquests, expansions and looting and arson sprees. Then came in Sultan Salah ud-Din Ayyubi. He arrested the advance of the crazy crusaders and freed from them all the occupied areas. On Nur ud-Din Zangi's death in 1173 A.D. Sultan Salah ud-Din became autonomous. He consolidated and expanded his state in Egypt. The Sultan rendered meritorious services to the cause of Islam.

In 1798 Napoleon conquered Egypt. But he failed to keep the country under the French occupation for a long period of time. Muhammad Ali Pasha liberated Egypt in 1805. During those days Egypt was passing through a state of great tension and turmoil under the freedom movement. In 1889 Mehdi Sudani's movement escalated the unrest. Availing of the disturbing situation Britain took over Egypt. Sayyad Jamal ud-Din Afghani then raised the inspiring slogan of "Universal Muslim Unity." Passing through a series of political upheavals Egypt eventually succeeded in regaining independence from the British dominance during the third decade of the twentieth century.

Ever since its independence Egypt is facing a series of internal and external problems. Its people and the government are busy resolving them. The 1978 Camp David Agreement between Egypt and Israel has been severely censored by the Muslim world. Consequently Egypt's membership of the Organization of the Islamic Conference was suspended. It was revived later. Movements for Islamic renaissance have always been flourishing in Egypt. The public demands for enforcement of Islamic laws and practical supremacy of Islam in all sectors of national life and economy are rising high. Ikhwan ul-Muslimin leads all popular movements for the revival of the letter and spirit of Islam. The Egyptian leadership is following the policy of all-round development. High priority is accorded to cordial relations with all the Islamic states. Great progress is evident in practically all departments of national life and economy.

Sultan Hasan's Mosque in Old Cairo



Napoleon

An Old Egyptian Street

Ethiopia is a historically-famed Muslim majority state of North-East Africa. Sudan is situated towards its west, Kenya to south, Somalia and Djibouti to east and Yemen to north. Addis Ababa is the capital. Muslims form over 40% of the population, the Christians 40% and the atheists and communists 20%.

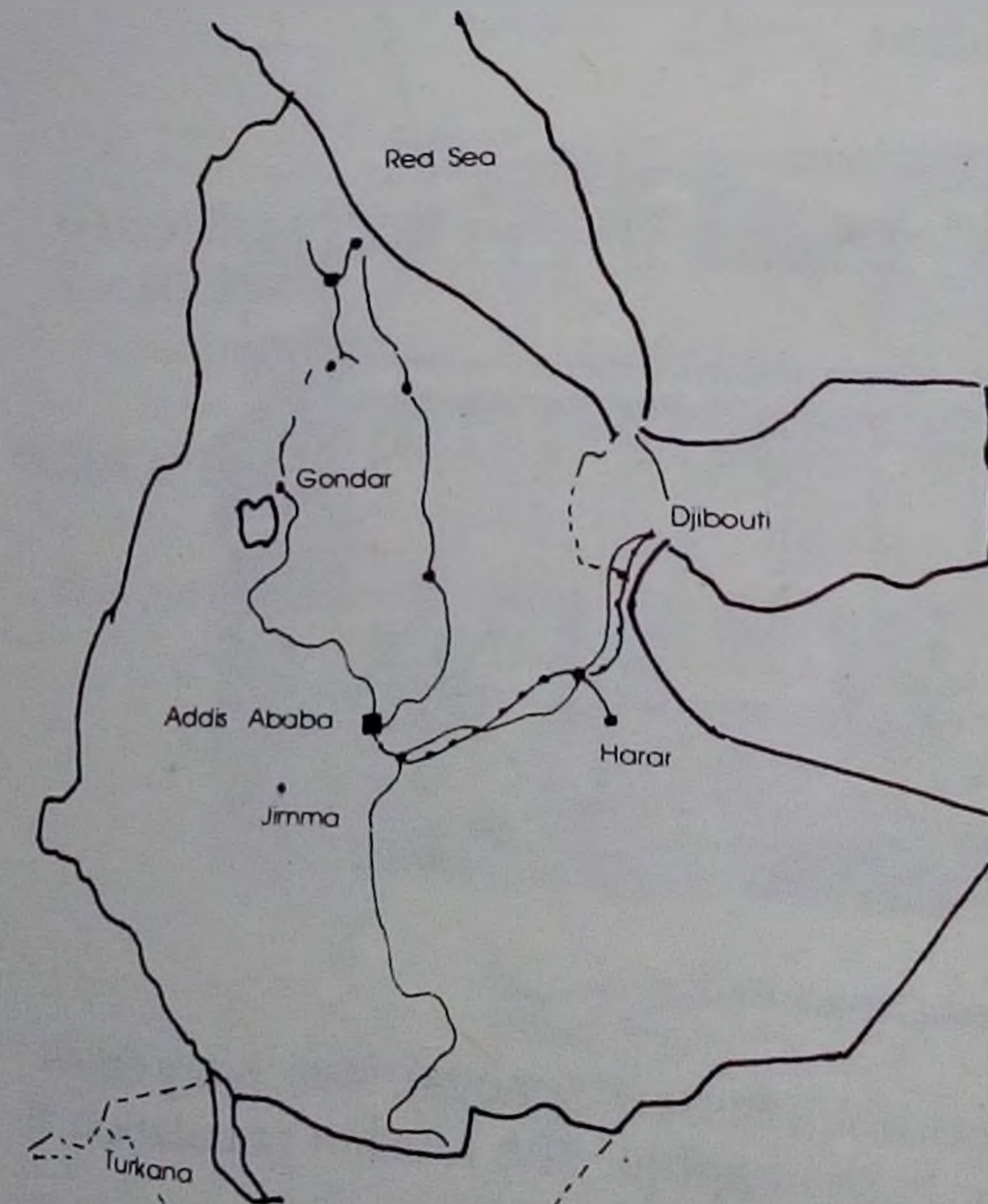
ETHIOPIA

In the early history of Islam Ethiopia has been known as Abyssinia (Habshah). The cordial relations existing between Prophet Muhammad and the Abyssinian King, Najjashi, are patent on record. During the later part of the fourth century Hijrah (tenth century A.D.) the Muslim forces had been moving around the frontiers of Abyssinia. However, due to the cordial treatment extended in Abyssinia to Holy Prophet's Companions in the remote past they deliberately avoided to conquer the country. Nevertheless Islam went on spreading spontaneously and speedily in the lower parts of the country. The Muslim forces got their supremacy established over the African coast of the Mediterranean. Eventually Islam became a dominant force over quite a vast territory of Ethiopia during the period intervening the fourth and sixth centuries A.H. (tenth and twelfth centuries A.D.).

In the coastal areas Islam got disseminated mostly through the Muslim merchants. Another major factor responsible for the spread of Islam in these areas was that the native people had got fed up of the prevalent slavery. In-

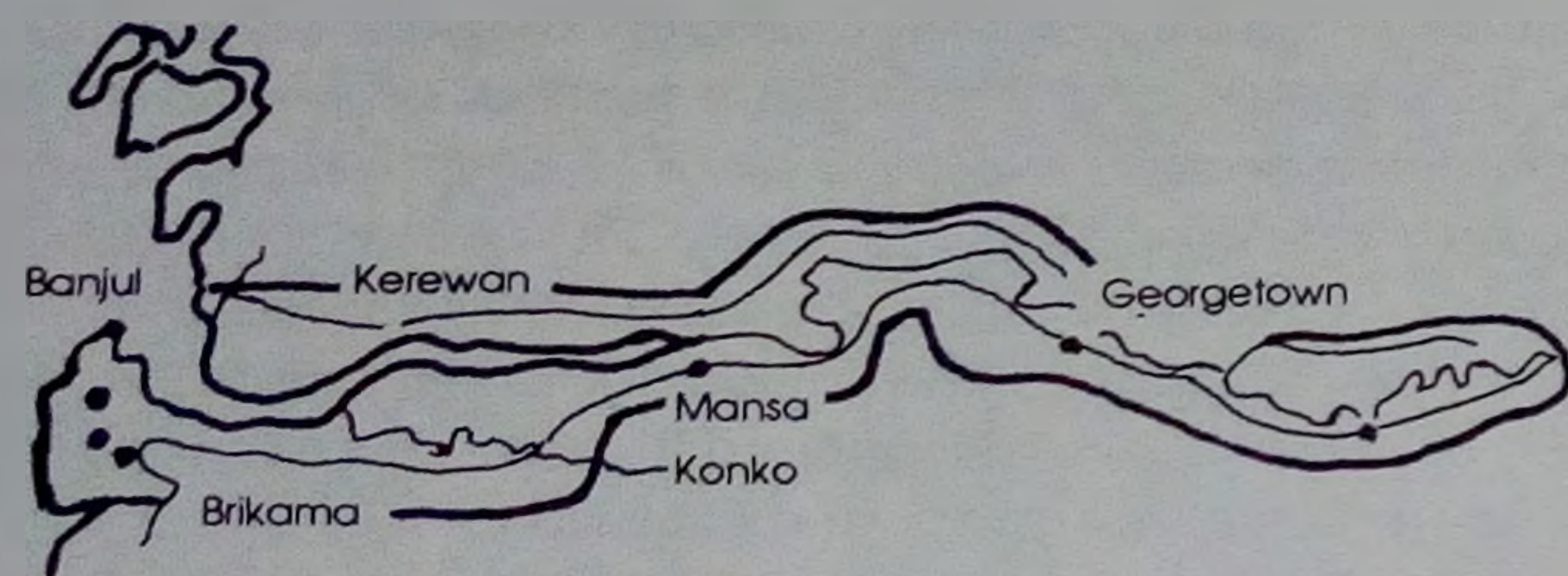
spired by Islam's unique opposition to slavery they felt natural attraction for the new religion. In due course of time a number of small and big Muslim states also emerged around the area. In 1875 Egypt prepared an ambitious plan to conquer Abyssinia. It did not work. The overall Christian supremacy over the area continued. In 1930 when a bigotted Christian ruler, Ras Tafari, became the emperor he adopted the hostile title of "Haile Silassie" ("Possessed of the Powers of Trinity"). His rule opened the doors to all aggression and atrocities against the Muslims. In more recent times a communist regime has been in power in Ethiopia which is also pro-Christian and anti-Muslim.

Several areas of Ethiopia are afflicted frequently by severe droughts and famines. Out of the 30 million population of the country Muslims have now reached the 20 million mark. When these Muslims are distressed by famines the government and the Christian missionaries never miss the opportunity of exploiting them under diverse pretexts. Clever devices are brought into play to compell them to renounce Islam. Few years ago the communist regime martyred 114 eminent Muslim scholars simply because they refused to accept the communist constitution and to renounce the Islamic way of life.



Map of Ethiopia

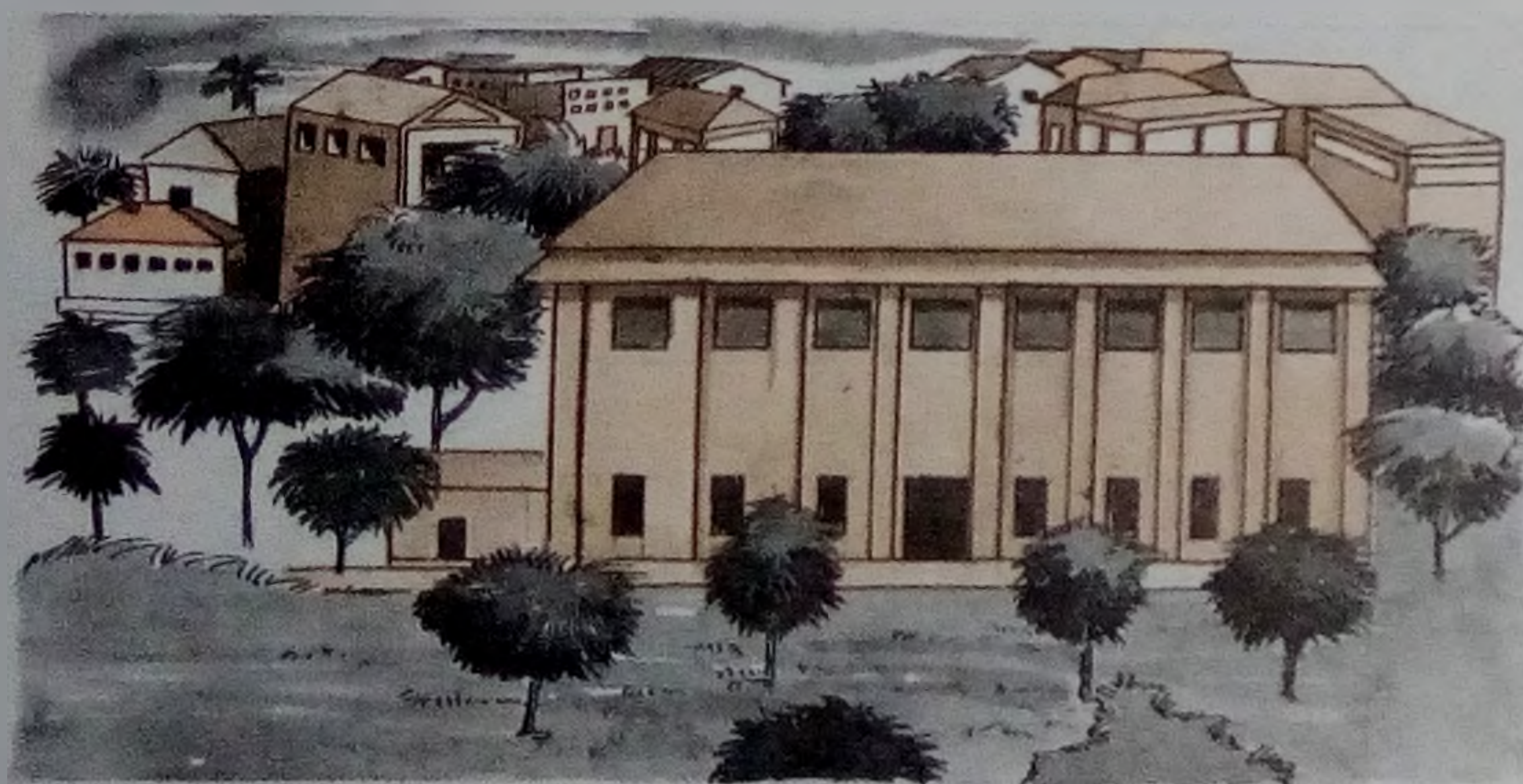
Emperor Haile Silassie



Map of Gambia

Senegal stands to the north, east and south of this great African state. The capital is Banjul. The Muslims are 85% of the population.

GAMBIA In the past Gambia has been a target of the greed of Portuguese, British and French colonialism. During British and French dominance the Muslim majority was deliberately made subservient to the Christian minority under shrewd state policies. In 1807 slave trade was abolished in Gambia. The country succeeded in regaining complete independence in 1965 whereafter it became member of the British Commonwealth. In 1984 the honour to chair the Ummah Committee of the Islamic Summit Conference went to the Gambian president.



Gambian Capital Banjul

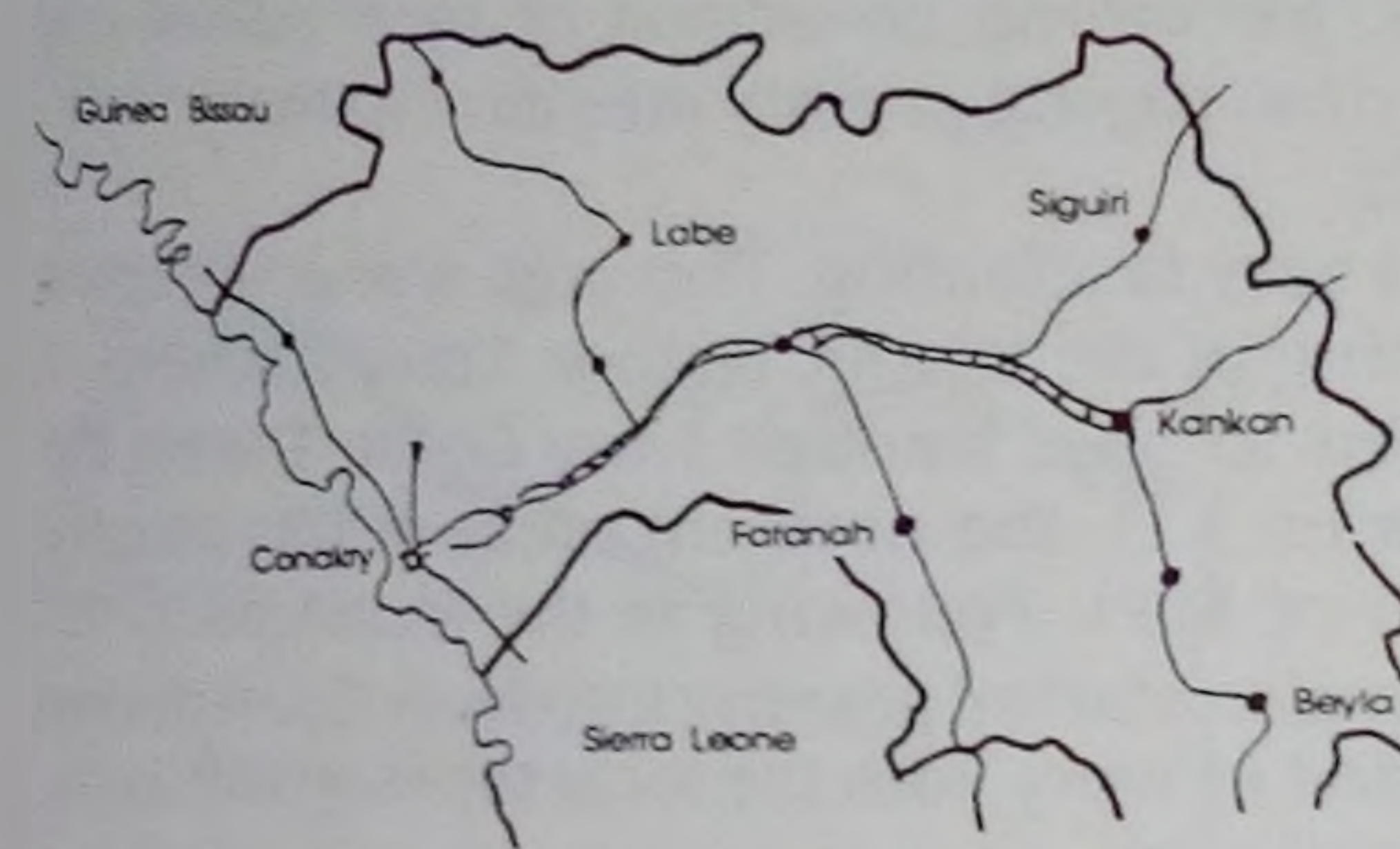
This African state is surrounded by Guinea Bissau, Senegal, Mali, Ivory Coast, Liberia and Sierra Leone. Conakry is the capital. The Muslim population is 75%.

GUINEA

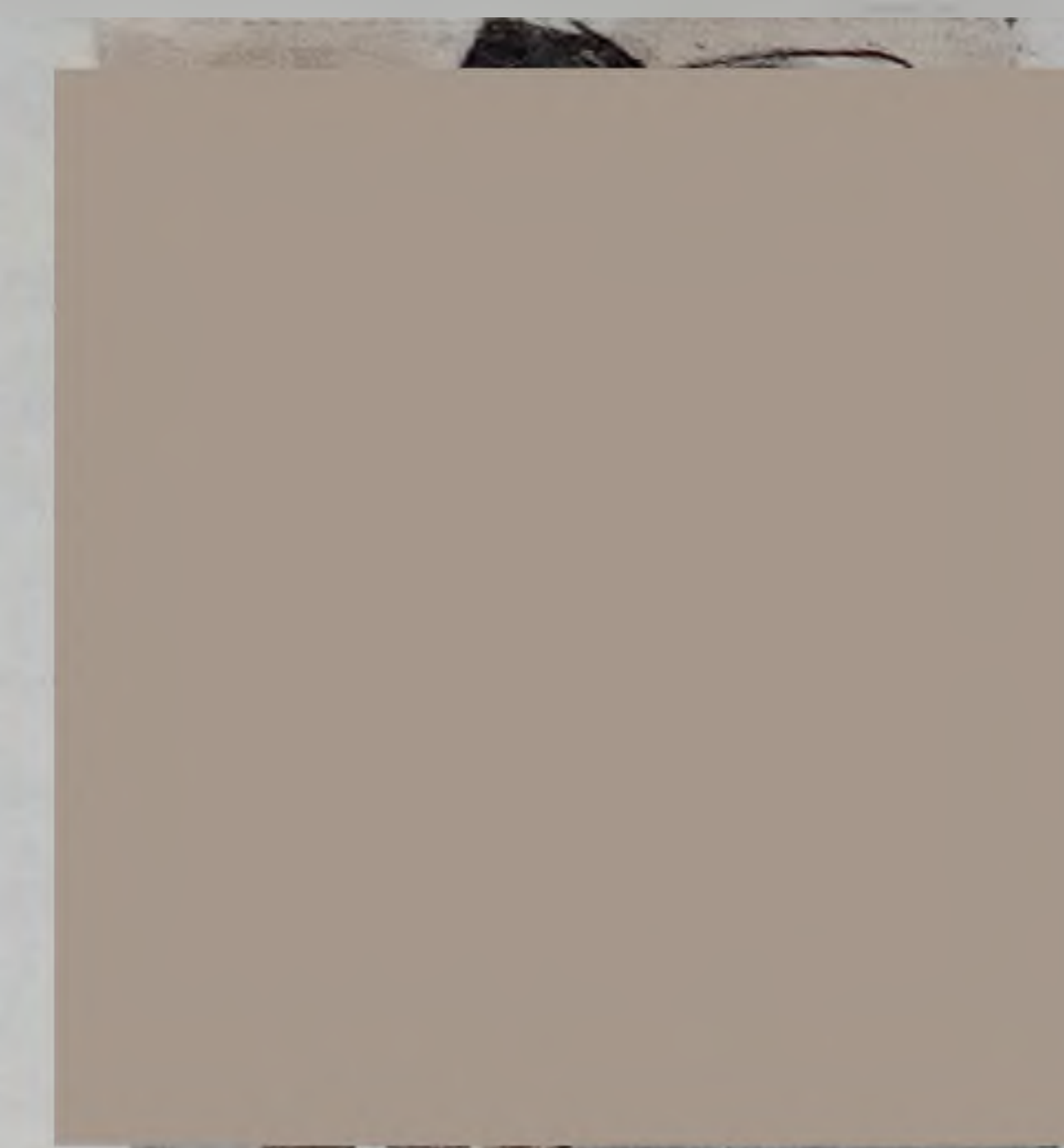
Islam reached Guinea during the first century A.H. through the Berber preachers. In the thirteenth century A.D. this area had become a part of the magnificent Muslim state of Ghana. Timbuktu

used to be its capital which was then called "the Baghdad of Africa". The European colonists forced their entry into the area during the nineteenth century. The Muslim mujahids continued their jihad against the French upto 1898 under the command of Imam Samuri Tur. The Imam was defeated. However, his grandson, Seiku Ture, managed to get Guinea freed from the French in 1958. Seiku Ture was elected the first president of the country.

This great African state is now facing extremely unfavourable conditions. The agriculture sector requires immediate overhauling. The education sector is victim of resourcelessness and ill-planning. Dearth of financial resources has generated a serious crisis.



Map of Guinea



Seku Ture

Guinea Bissau is situated between Senegal and Guinea. Bissau is the capital. The Muslim population is 35%. The Christian 5% and the atheist 60%.

GUINEA BISSAU Guinea Bissau regained complete freedom from Portuguese dominance in 1973. Out of the entire group of the Portuguese colonies it is the first country which gained independence. It is member of the Islamic Conference. It receives considerable aid from some Islamic states for investment on its development projects.



Map of Guinea Bissau

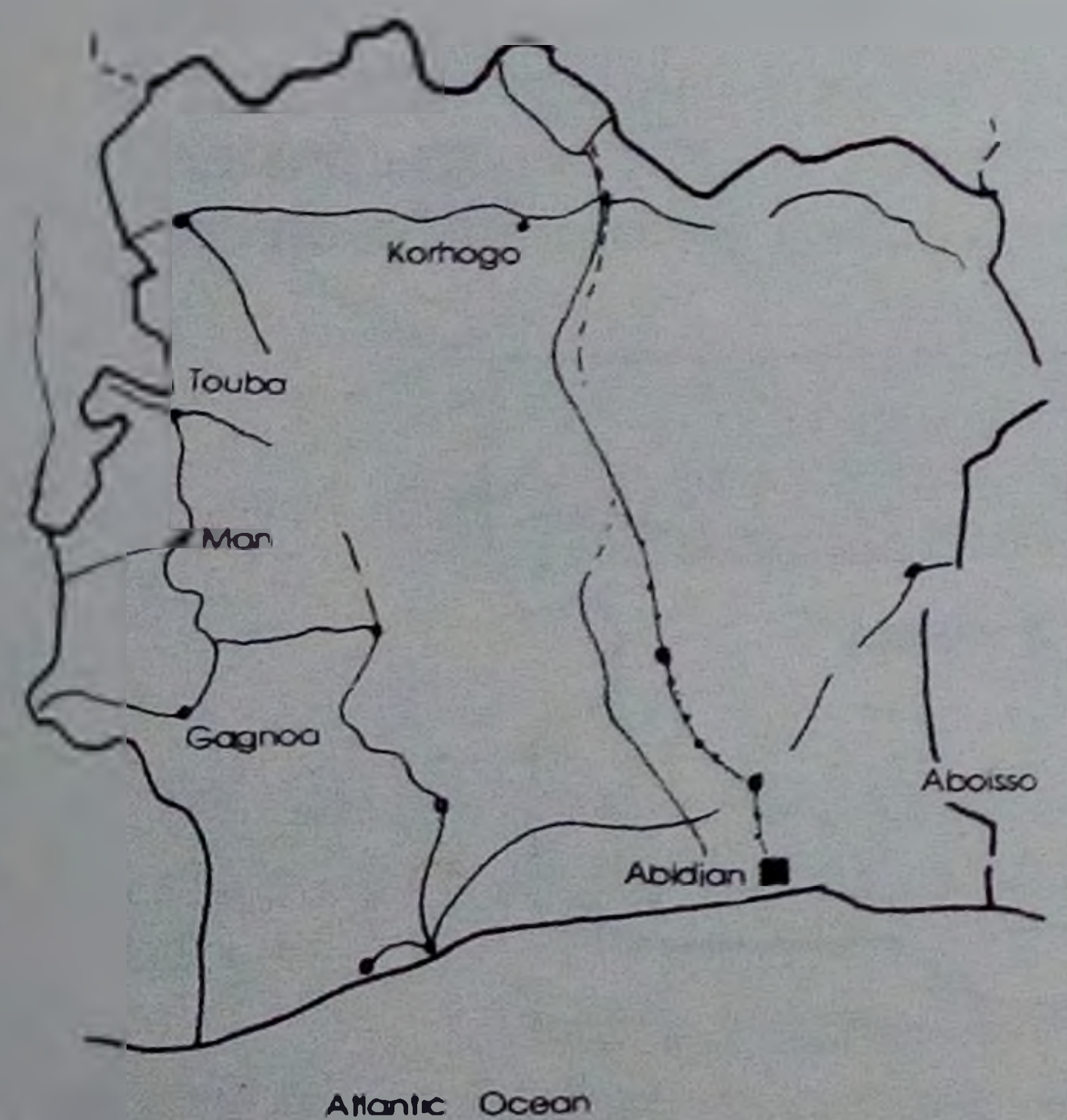
It is a republic of the western Africa. Mali and Burkina Faso lie towards its north, Ghana to the east, Gulf of Guinea to the south and Guinea and Liberia to the west. Abidjan is the capital. Muslims are 25%, Christians 12% and the atheists 63% of the population.

IVORY COAST

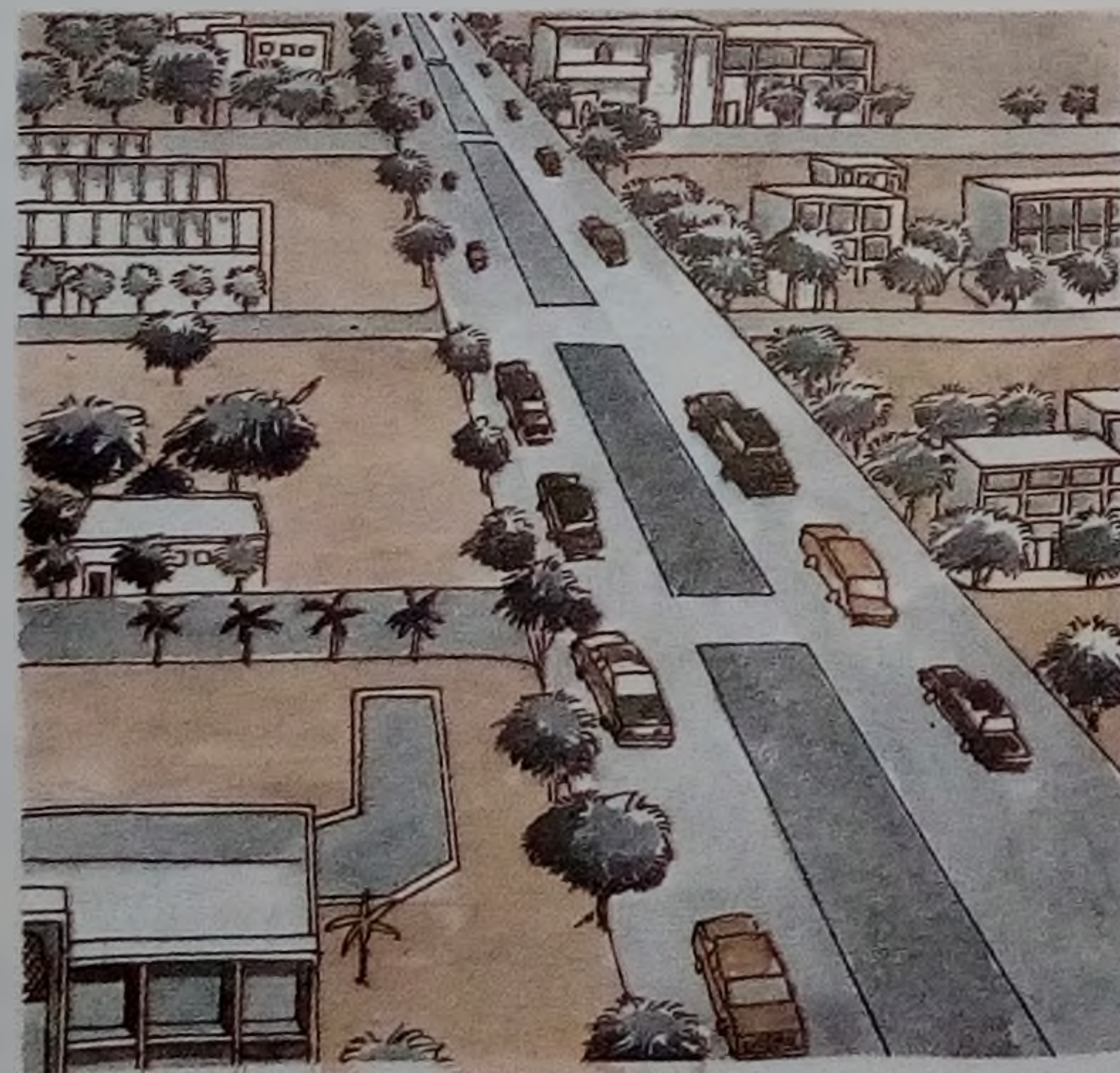
Ivory Coast used to be a French colony. It gained complete freedom in 1960. French is the official language. The majority population is Muslim. However, due to their educational backwardness the clever Christian minority manoeuvres to dominate the entire Muslim majority. During the French rule the over-pampered Christians enjoyed special educational facilities and patronage which were deliberately denied to the Muslims. Most of the higher positions in the government are still monopolized by the Christians. Becoming conscious of their educational backwardness the Muslims are now paying priority attention to their educational development.

The history of Ivory Coast is very fascinating. This area was enlightened by Islam even in the very beginning of the Islamic history. Trade caravans of the early Muslim merchants used to pass through Ivory Coast. During the thirteenth and fourteenth centuries A.D. the northern areas of this country formed part of the Islamic state of Mali. Following in the footsteps of the Portuguese merchants the French also started pouring into Ivory Coast during the eighteenth century. They traded in ivory with the local tribes which led to the naming of the country as Ivory Coast.

Along with their merchants the Christian missionaries also started visiting Ivory Coast. They had considerable success in converting the atheists to Christianity. In the middle of the nineteenth century a Christian ruler in the north embraced Islam. He was renamed as Abu Bakr. During the past Christian



Map of Ivory Coast



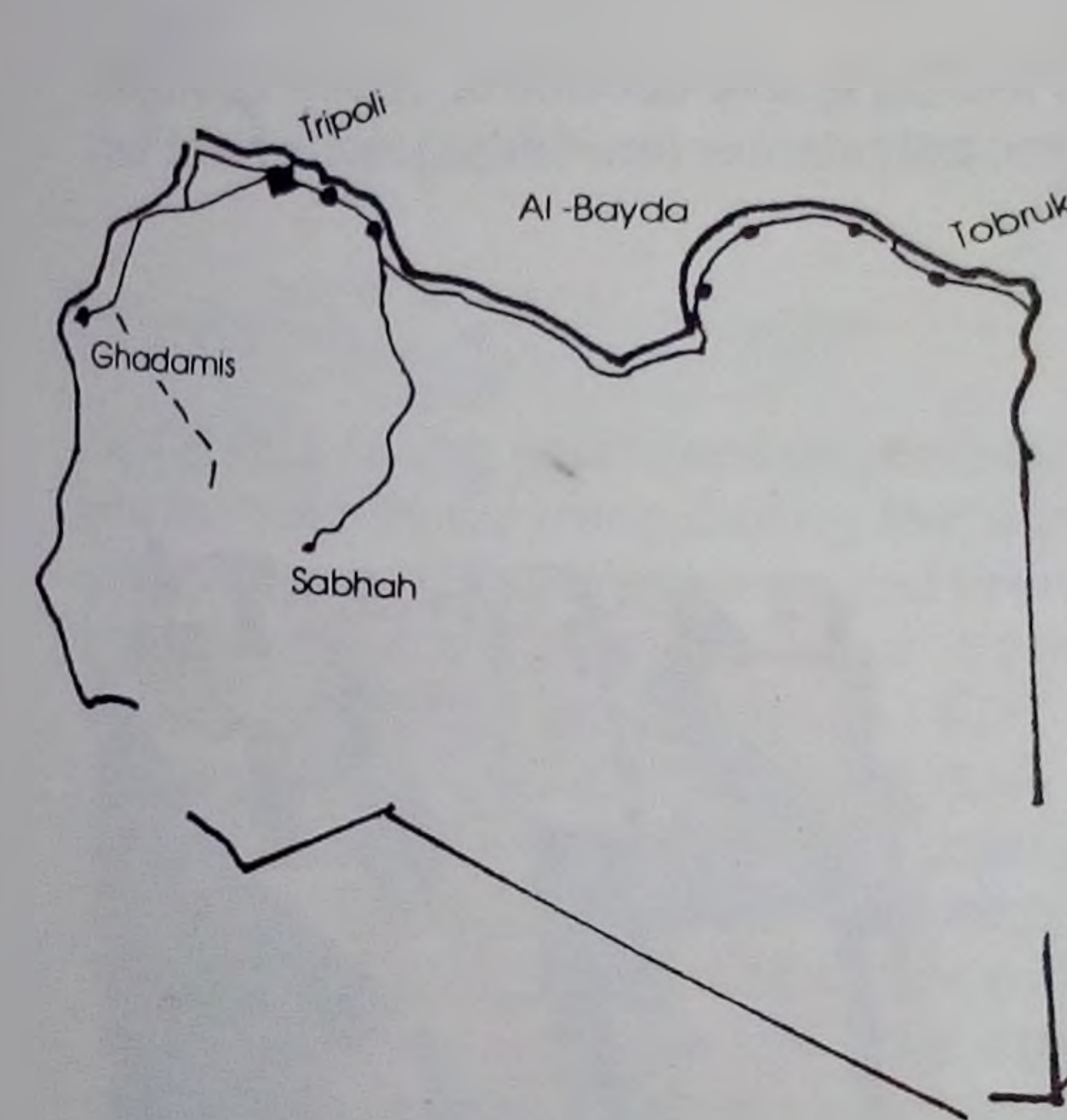
A View of Abidjan

dominance Ivory Coast established cordial relations with the governments of South Africa and Israel. This unbecoming measure has been widely disapproved, especially by the African and the Arab states.

The frontiers of this famous African country touch Egypt, Sudan, Chad, Nigeria and Tunisia. Tripoli is the capital. The Muslims constitute 97% of the population.

LIBYA

Libya's history is very ancient. During the past the country has been ruled by diverse nations. In 643 A.D. the Arabs conquered it. Libya formed part of the Uthmani Empire upto the second decade of



Map of Libya



A Mosque in Tripoli

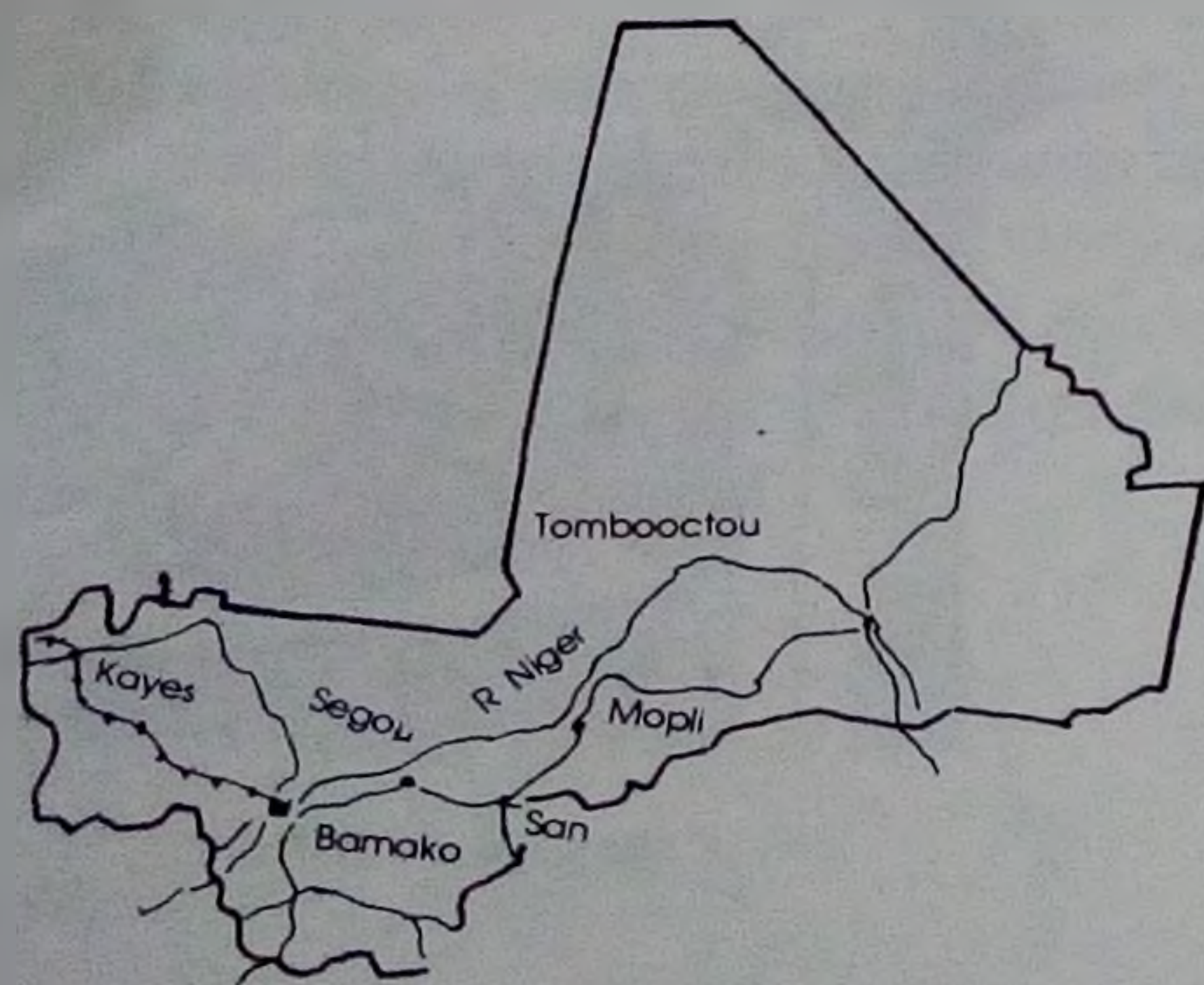
the twentieth century. After that the French, the Italians and the British have been ruling the country at different periods of time. Libya regained complete independence in 1951.

After attaining independence King Idris established his personal kingship over the country. In 1969 Col. Muammar Qadhafi toppled the government of King Idris. The efforts to enforce Islam started in 1973. Movements for social welfare are currently engineered in the name of "cultural revolution". Outlines of a number of people's welfare projects have been spelled out quite admirably in Qadhafi's "Green Book". Libya is facing her economic crises with courage and prudence.

Mali is surrounded by Algeria, Niger, Guinea and Mauritania. In the local language Mali means "mighty", "affluent", etc. The capital is Bamako. Ninety per cent population is Muslim.

MALI The people of Mali were introduced to Islam during the eleventh century A.D. The famous Berber reformer, Abdullah bin Yasin, started his Islamic mission here in 1042 A.D. In 1076 Islam gained unusual popularity in this country by the endeavours of the great military commander, Yusuf bin Tashfin. The famed historian, Ibne Batutah, visited Mali in 1353 A.D. At that time Mansa Sulaiman was the ruler of the area. During the nineteenth century the people of Mali were inspired by the sermons of a number of spirited Muslim missionaries. The Muslim mujahids waged a prolonged jihad against French colonialism. In 1960 Mali eventually succeeded in regaining freedom.

This African Muslim state is also facing grave economic crises. Drought, political conflicts, strikes, violent demonstrations and hullabalos have become a common routine in Mali.



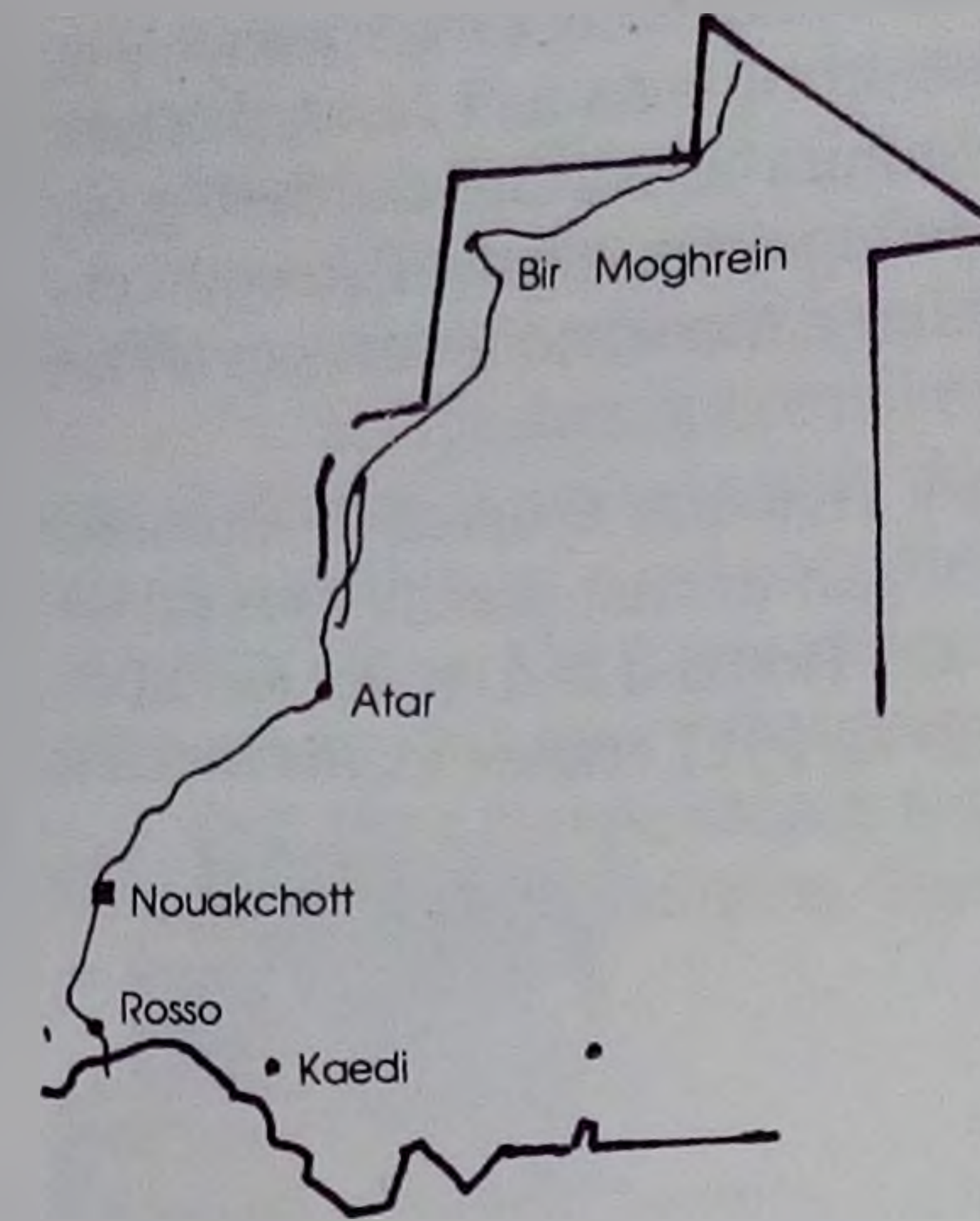
Map of Mali



A Mali Village

This African country is situated in the midst of Morocco, Algeria, Mali and Senegal. Nouakchott is the capital. Muslim form a predominant majority in the population.

MAURITANIA The Muslims had started visiting this area in the reign of the Murabitin. During the fourteenth and fifteenth centuries A.D. Mauritania was dominated by an Arab tribe from Egypt which gradually conquered the entire country. The same tribe even defeated



Map of Mauritania



A Primitive Stone House in Mauritania

the Berbers during seventeenth century. Earlier the Portuguese had entered into the country for trade during the fifteenth century. Later on a tug of war started between the Portuguese, the French, the Dutch and the British colonialists for supremacy over the area. Eventually France succeeded in taking possession over the entire area in 1815.

Mauritania won complete freedom in 1960. In 1972 thousands of people died of starvation following severe drought and famine. Presently the national economy is facing grave crises. The distribution of wealth is extremely uneven and unjust. Eighty per cent of the population is plagued with abject poverty. The middle class is hardly 15%. The entire economic resources and material comforts have been usurped by an abnormally-affluent minority.

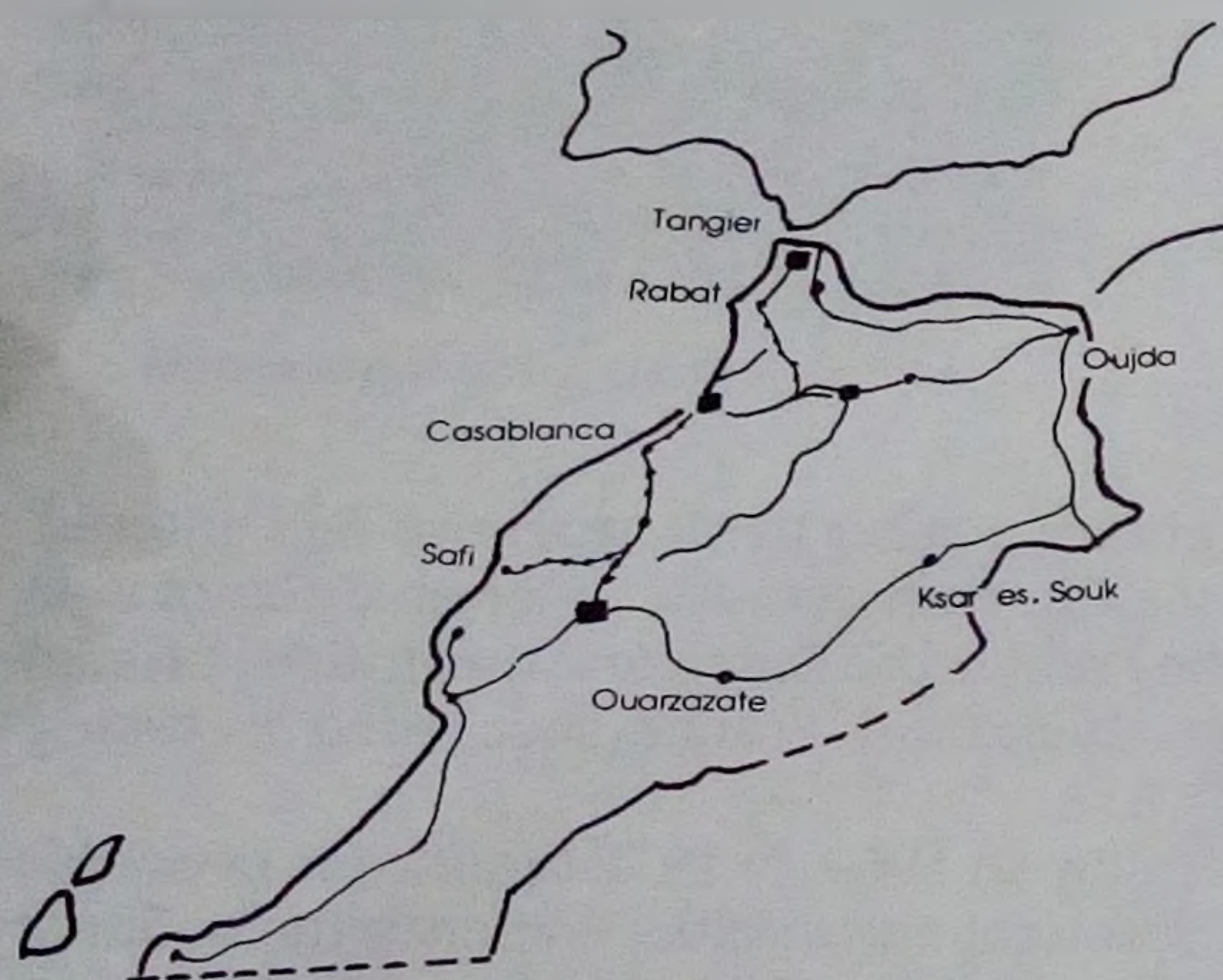
This African Muslim state lies between Algeria and Mauritania. Rabat is the capital. Muslim population exceeds 99%.

Morocco's roots date back to ancient history. This is the only country of North Africa which was conquered by none but the Muslims. In

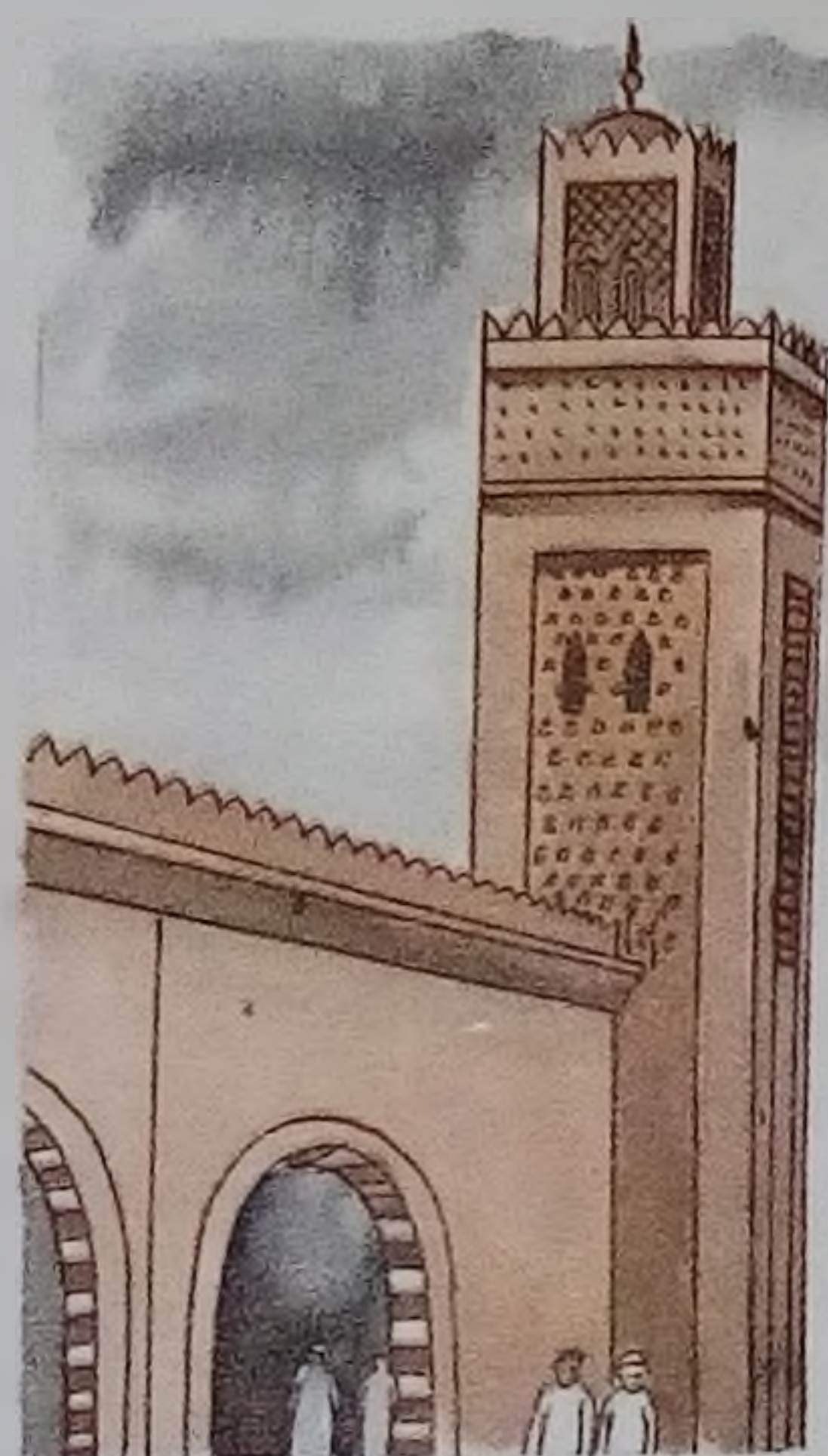
MOROCCO 660 A.D. the Arabs captured the entire area under the command of Uqbah bin Nafe and cooperation of the Berbers. Right from the Umayyad period upto the reign of the Abbasid caliph, Harun ar-Rashid, Morocco remained a province of the vast Islamic state. Those days it was known as "Maghrib-e-Aqsa" ("the Farthest West"). During the eighth century A.D. Idris bin Abdullah established the Idrisi rule in Morocco. It lasted upto 972 A.D. He founded the city of Faid and made it the capital. In the beginning of

eleventh century the Berbers established a new state under the leadership of Yusuf bin Tashfin which remained in power from 1053 to 1147 A.D. Yusuf founded the city of Morocco. In 1125 Abd al-Munim bin Ali founded the biggest Islamic state which stretched from Spain to Senegal. During the sixteenth century the Aluhayat Movement of Morocco rendered meritorious services for the revival of the letter and spirit of Islam.

In the middle of the eighteenth century civil war erupted in Morocco. Along with this the European colonialists began to cast greedy eyes on the country. The ensuing tug of war between Spain, Holland and France for supremacy over Morocco continued as far as 1856. In 1911 France manoeuvred to



Map of Morocco



A Mosque in Morocco

take possession of Morocco. The next year the country was divided into two halves. One was occupied by France and the other by Spain. In 1931 the renowned mujahid of Reef, Amir Abd al-Karim, raised the banner of jihad. The year 1935 saw the beginning of bloody clashes and pitched battles between the French colonialists and the Moroccan freedom-fighters. In 1956 the Moroccan mujahids eventually succeeded in freeing their country from the yokes of both the French and the Spaniards.

Morocco is now progressing fairly well as an autonomous Islamic state. In 1969 the foundations of the Organization of the Islamic Conference were laid in Rabat. The same city enjoys another honour of being the headquarters of the Islamic Educational, Scientific and Cultural Organization (ISESCO). In 1985 the Arab Summit was also held in Morocco's famed city of Casablanca. Currently Morocco's major problem is the western Sahara constructive efforts for the amicable solution of which are under way.

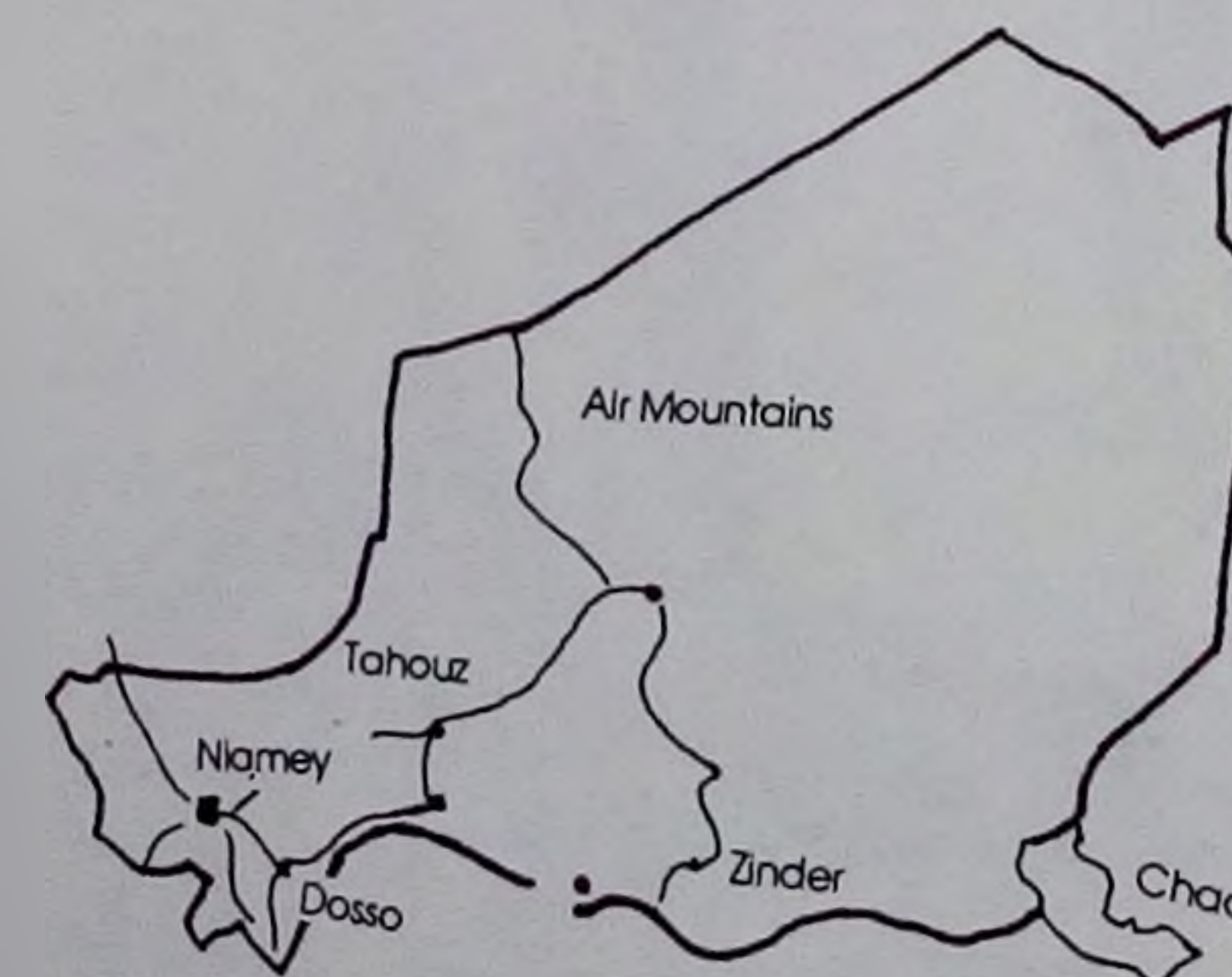
The North African Muslim state of Niger is surrounded by Libya, Algeria, Nigeria, Chad, Mali and Burkina Faso. The capital is Niamey. Muslim population is 98%.

NIGER The remnants of the Muslim settlements of the eleventh century are still traceable in Niger. Rules of various Muslim tribes were established successively after the eleventh century. On the fall of the great Uthmani Empire during the early part of the twentieth century France manoeuvred to take over Niger. In 1896 the country was annexed to French Western Africa. The Niger masses kept on waging armed jihad against that measure. In 1960 they eventually succeeded in regaining complete freedom.

Ever since independence Niger is engaged in improving its political stability and economic conditions. Currently the agriculture sector is receiving high priority.

This Muslim African country is situated between Chad, Cameroon and Benin. The capital is Niamey. Forty seven per cent population is Muslim, 34 Christian and the rest atheists.

NIGERIA Nigeria was introduced to Islam during the eighth century through the incoming Muslim trade caravans. The regular history of the land dates to the ninth century. By the end of sixteenth century most of the native tribes had embraced Islam. They had also established individual autonomous Islamic rules. The era of anarchy and chaos started during the seventeenth and the eighteenth centuries. In 1804 a Khaulani Muslim leader, Hadrat Uthman Fauziu started a movement to revive the Islamic spirit among the Muslims and to unite them. During the next ten years the remaining non-Muslim tribes of Nigeria also embraced Islam. Assuming the title of Amir ul-Muminin, Uthman then proclaimed himself the Sultan. Within a



Map of Niger

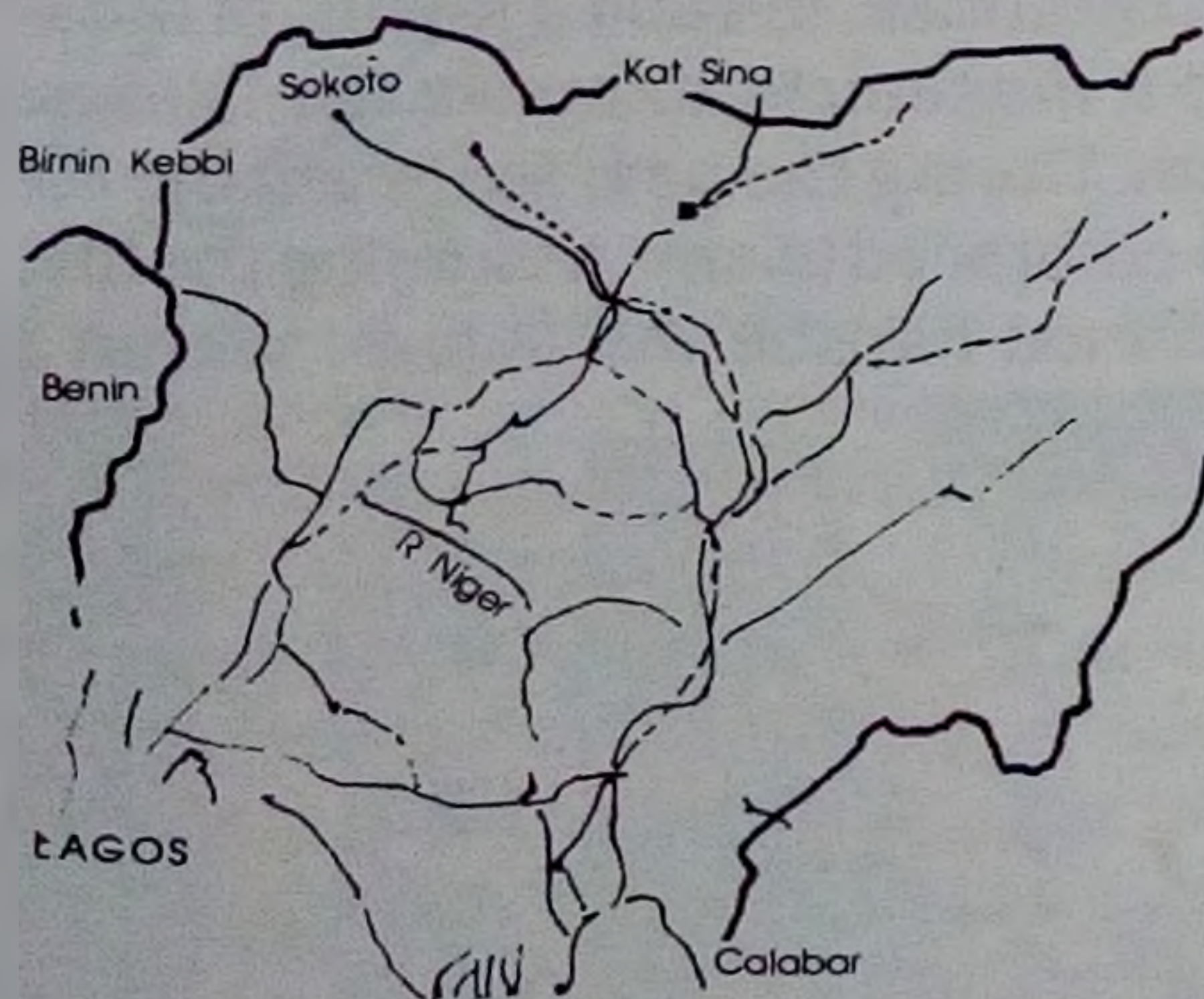


A Niamey Street

short span of time he converted the remaining atheist tribes to Islam and also consolidated his state further.

In 1861 Britain took over Lagos, followed by complete occupation of Nigeria in 1914. Violent protests were staged throughout the country against the British rule. At last in 1963 the mujahids succeeded in regaining complete independence. Unfortunately, however, Ibos, a non-Muslim ethnic group in eastern part of the country, started fearing that they could not survive within the wider and united Muslim state of Nigeria. Instigated by external forces, the Ibo rebels established a free state of their own in eastern Nigeria in 1967 under the name of "the Republic of Biafra". Soon after secession a fierce fighting erupted between the Nigerian and the Biafran forces. The country was, consequently pushed into the flames of a deadly civil war. In the prolonged conflict and bloodshed in which Biafra was defeated in 1970, more than one millions lost their lives. Quite a huge additional population died of drought and famine.

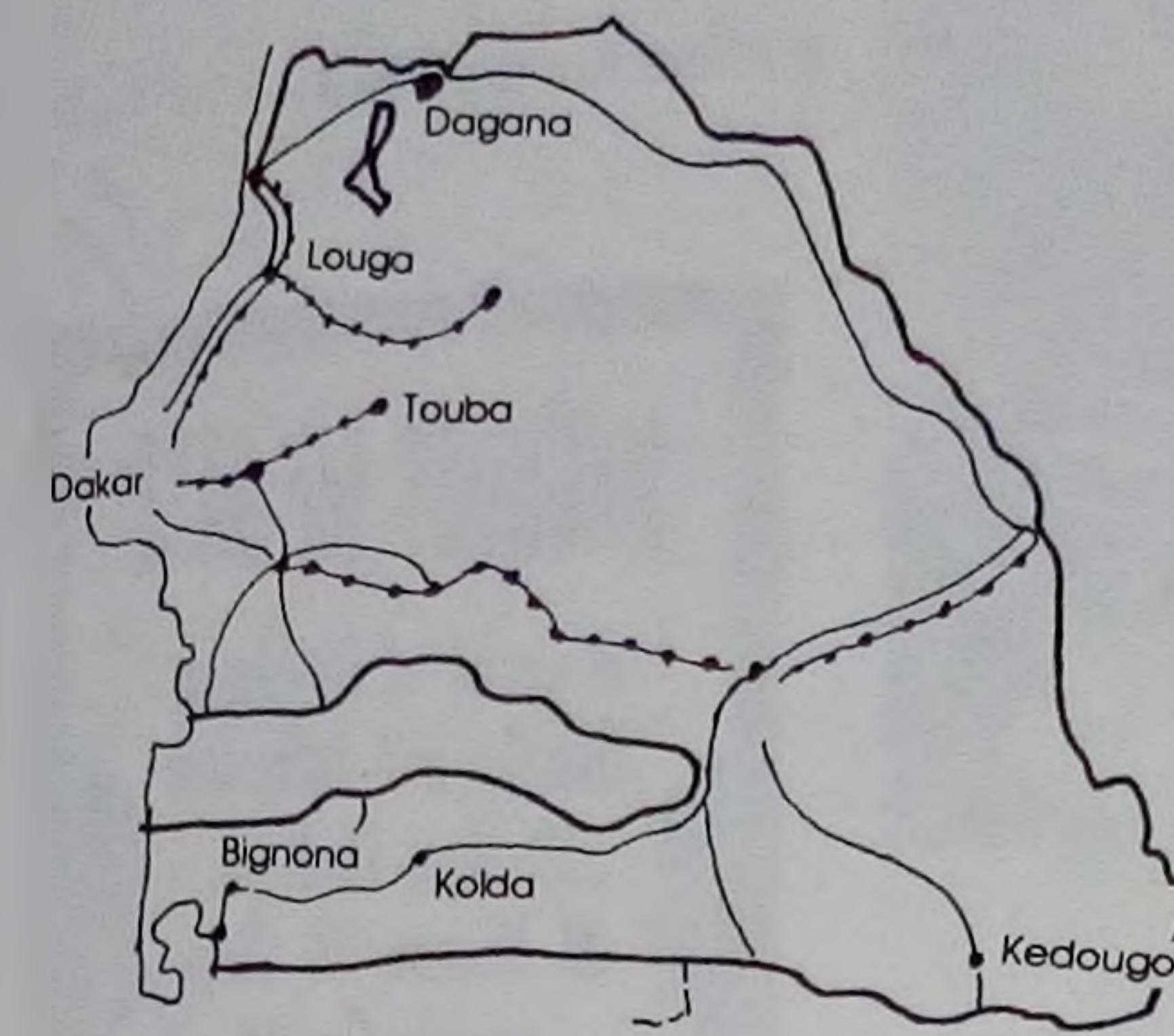
Right from 1979 to 1983 selfish and useless politicians have been dominating the Nigerian scene. They did nothing except plundering the national resources, promoting tensions and turmoils and writing fabricated accounts of the pseudo-progress. As against this the present political leadership is committed to the national cause. It is facing the backlogue of past errors and crises in a bold and befitting manner.



Map of Nigeria



The Grand Mosque of Nigeria



Map of Senegal



A Library in a Dakar Street

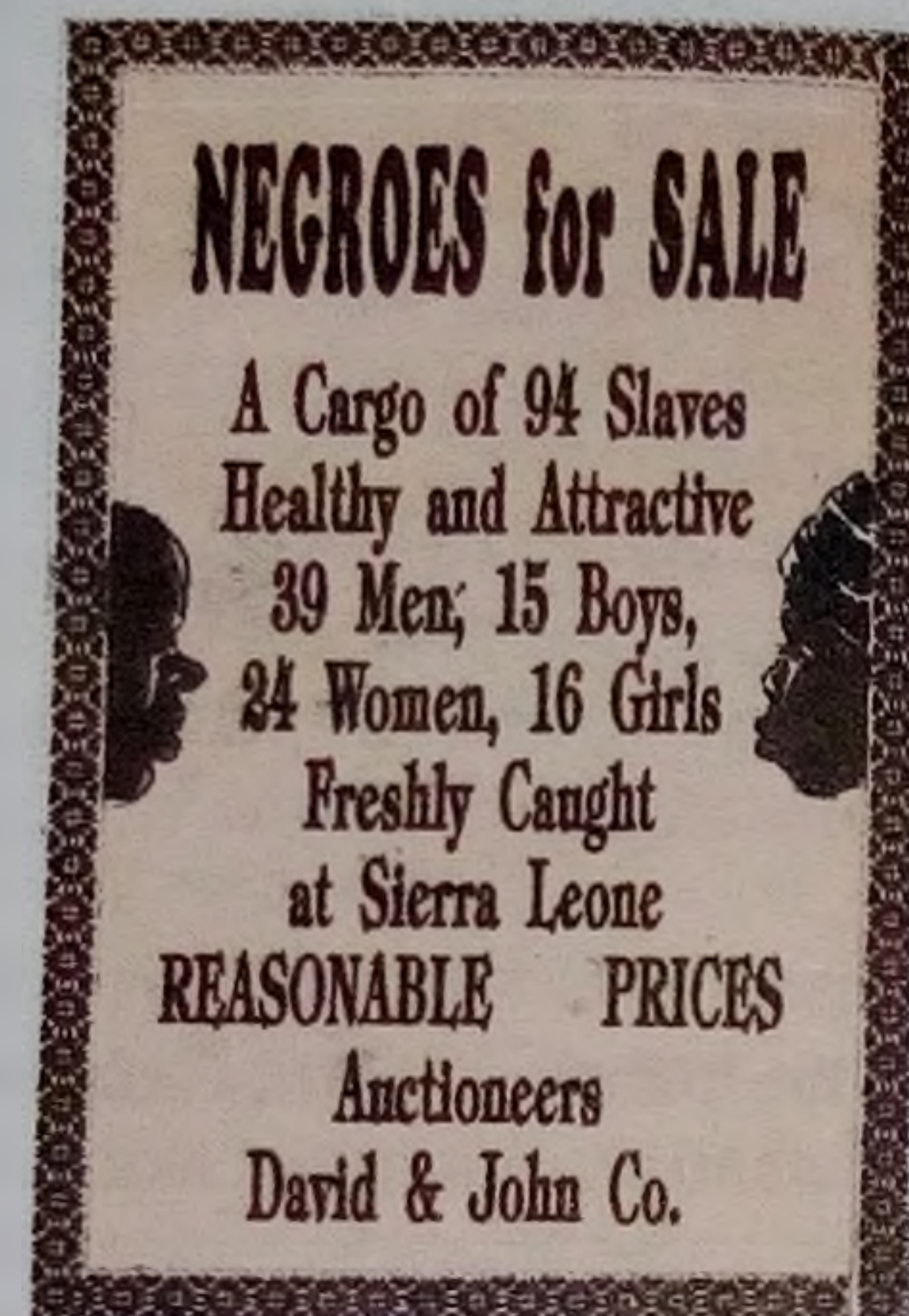
The frontiers of this African country touch Mauritania, Mali, Guinea, Guinea Bissau and Gambia. Dakar is the capital. The Muslim population exceeds 90%.

The French had started laying traps around Senegal even during the fifteenth century. Remaining under French dominance for quite a long period of time the country eventually regained freedom in 1958. The life, economy and politics of the land remains adversely affected by frequent droughts. Recurring famines and political upheavals are among Senegal's serious problems. Most of the national budget allocations are reserved for the education sector. The educational institutions, however, have become hotbeds of political hullabaloo.

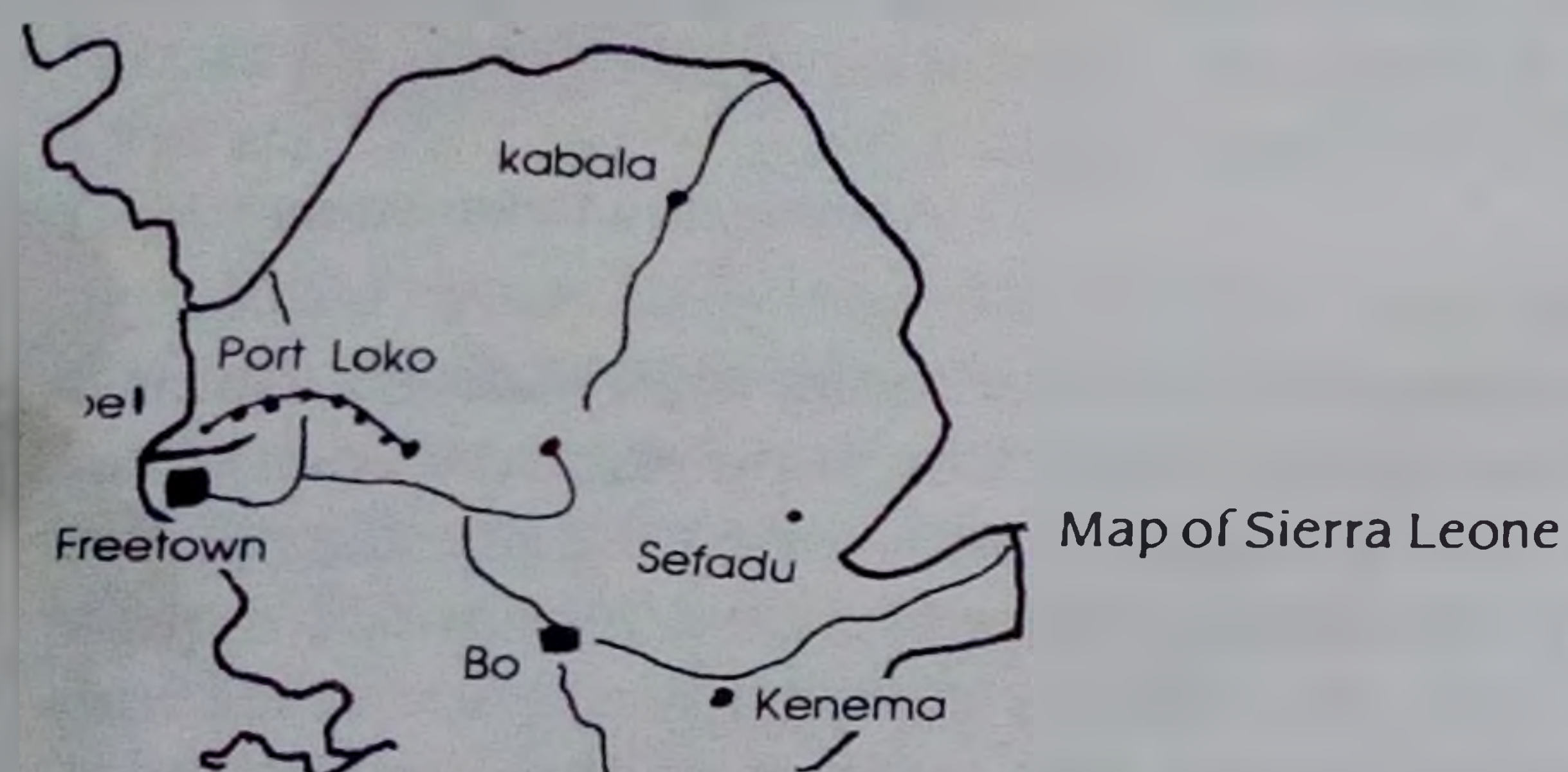
This Muslim African state is located between Guinea and Liberia. Freetown is the capital. Muslims constitute 60% of the population. The literal meaning of Sierra Leone is "the hill of the lions". This name was given to the country in 1460 by a Portuguese navigator, Pedro de Santara. He found that when thick clouds thundered over the coastal hills of the country they sounded like the roaring lions.

The area continued to serve as a slave trade market for the Europeans right upto eighteenth century. In 1787 a settlement for the slaves getting freedom from their British masters was founded under the name, Freetown. Later on it developed into the capital. Sierra Leone has, no doubt, regained independence. It is, however, frequently threatened by political disturbances, military coups and diverse other gigantic upheavals. Such untoward events retard the growth of national life and economy rather seriously. The bureaucracy has acquired unusual notoriety for sluggishness, inefficiency, luxuries and squandering of national resources.

A Slave Auction Mart



A Poster Announcing Slave Sale



Map of Sierra Leone

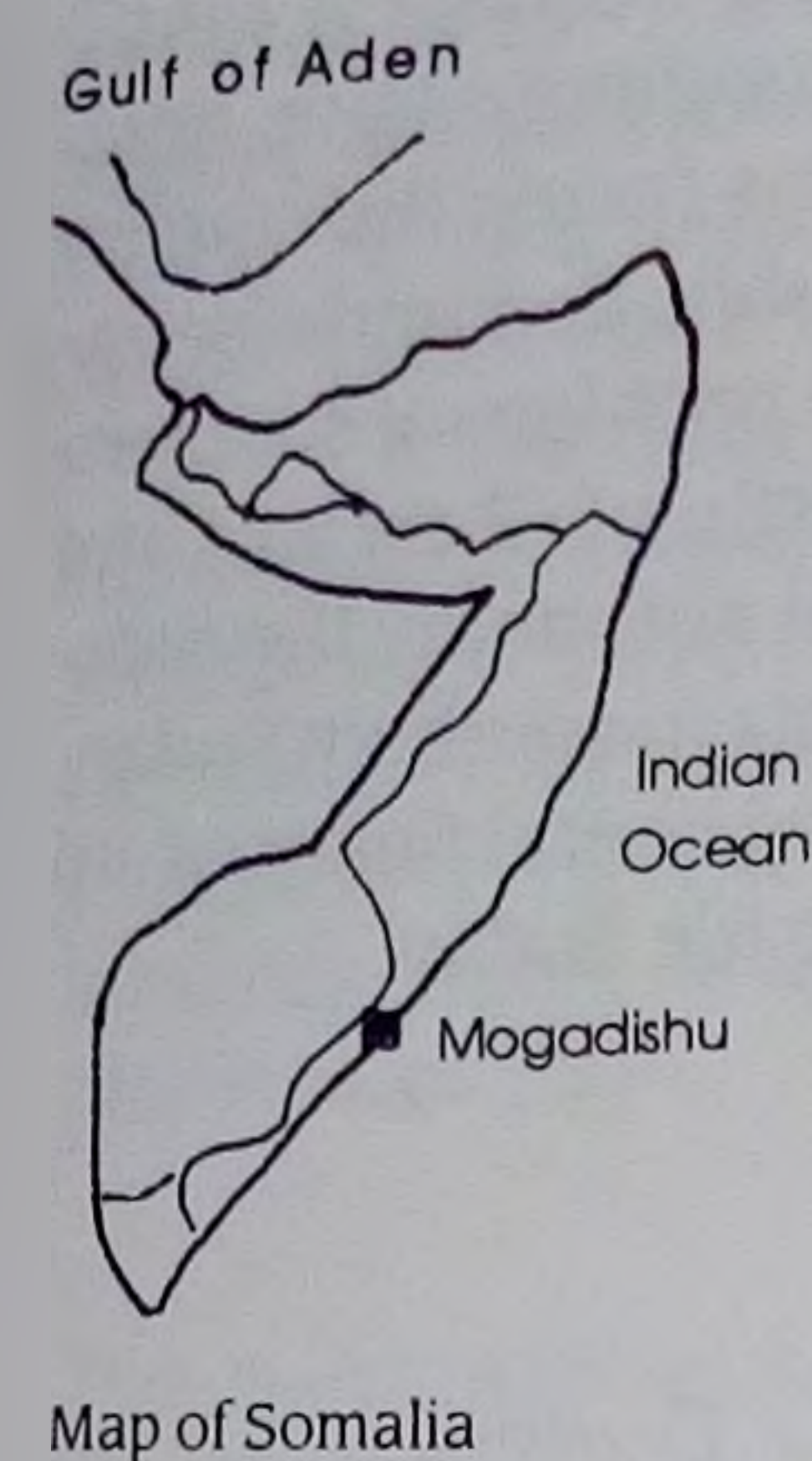
This Muslim country of Africa stands in between Djibouti, Kenya and Ethiopia. The capital is Mogadishu. Muslims form 90% of the population.

SOMALIA

The Somalian ancestry dates far back to the Banu Quraish who came to the country after migrating in the seventh century A.D. The migrants included Holy Prophet's first cousin, Aqil bin Abu Talib.

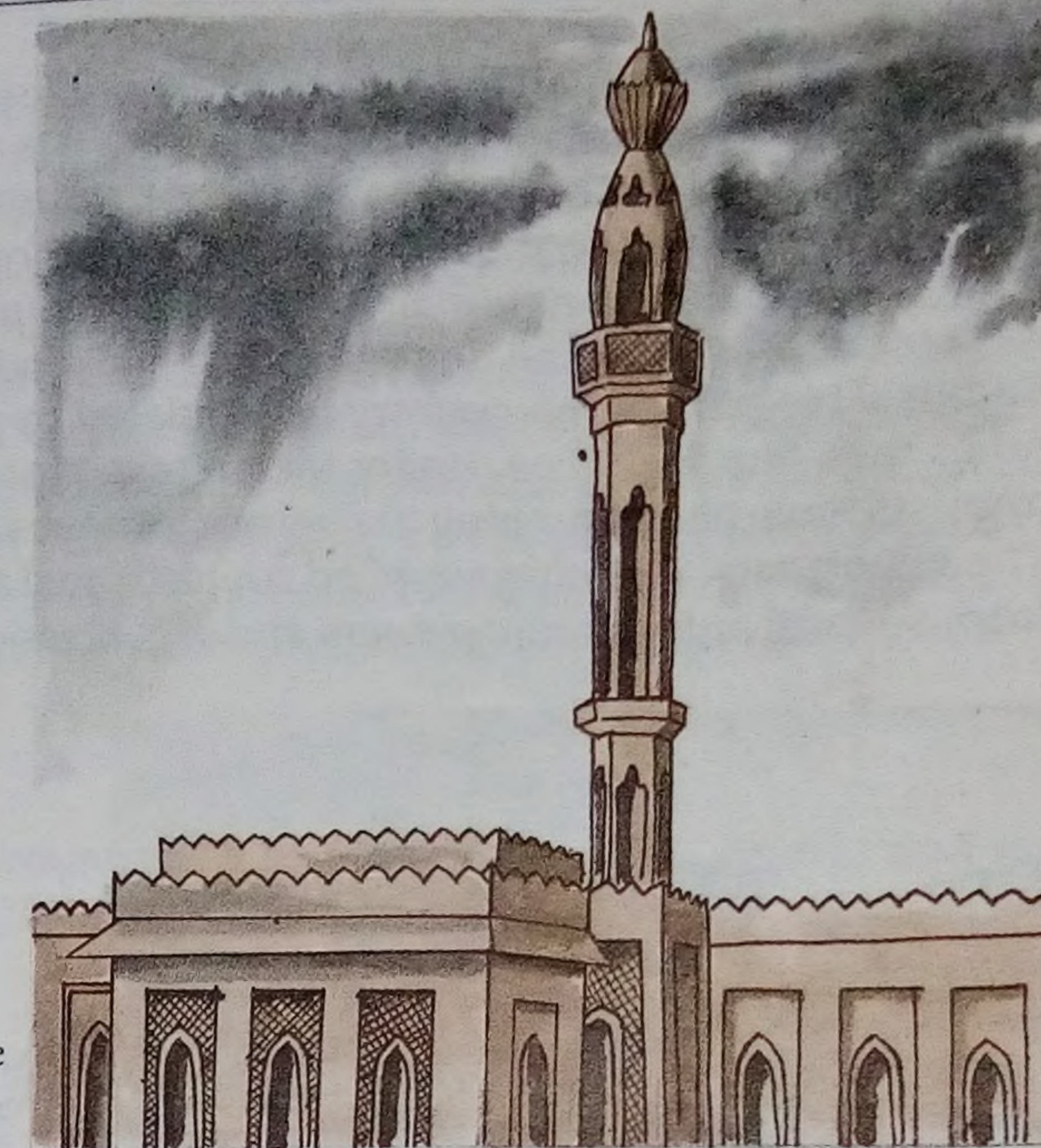
The Muslims established several settlements in Somalia of which Zaila and Mogadishu were most well-known. The Islamic settlement of Zaila had expanded fairly well during thirteenth century. Its frontiers stretched from the Gulf of Aden to the present-day town of Harar. The Muslim state of Mogadishu had also reached its apex during the period intervening fourteenth and sixteenth centuries. The British influence over Somalia began to rise during the year 1839. In 1869 Britain and Egypt took over the country. Later on Italy too started to dabble into the affairs of the land. Somalia, however, managed to regain independence in 1960. During 1972 abortive attempts to twist the country towards communism began to operate massively. Ever since that day the country has become the venue of diverse internal and external sociopolitical intrigues and upheavals. The situation took a rather more precarious turn in 1991.

The biggest problem of Somalia is the unfortunate fact that it has been made a scape-goat of Ethiopian martial politics. In addition droughts, famines and epidemics keep on generating serious troubles in the land.



Map of Somalia

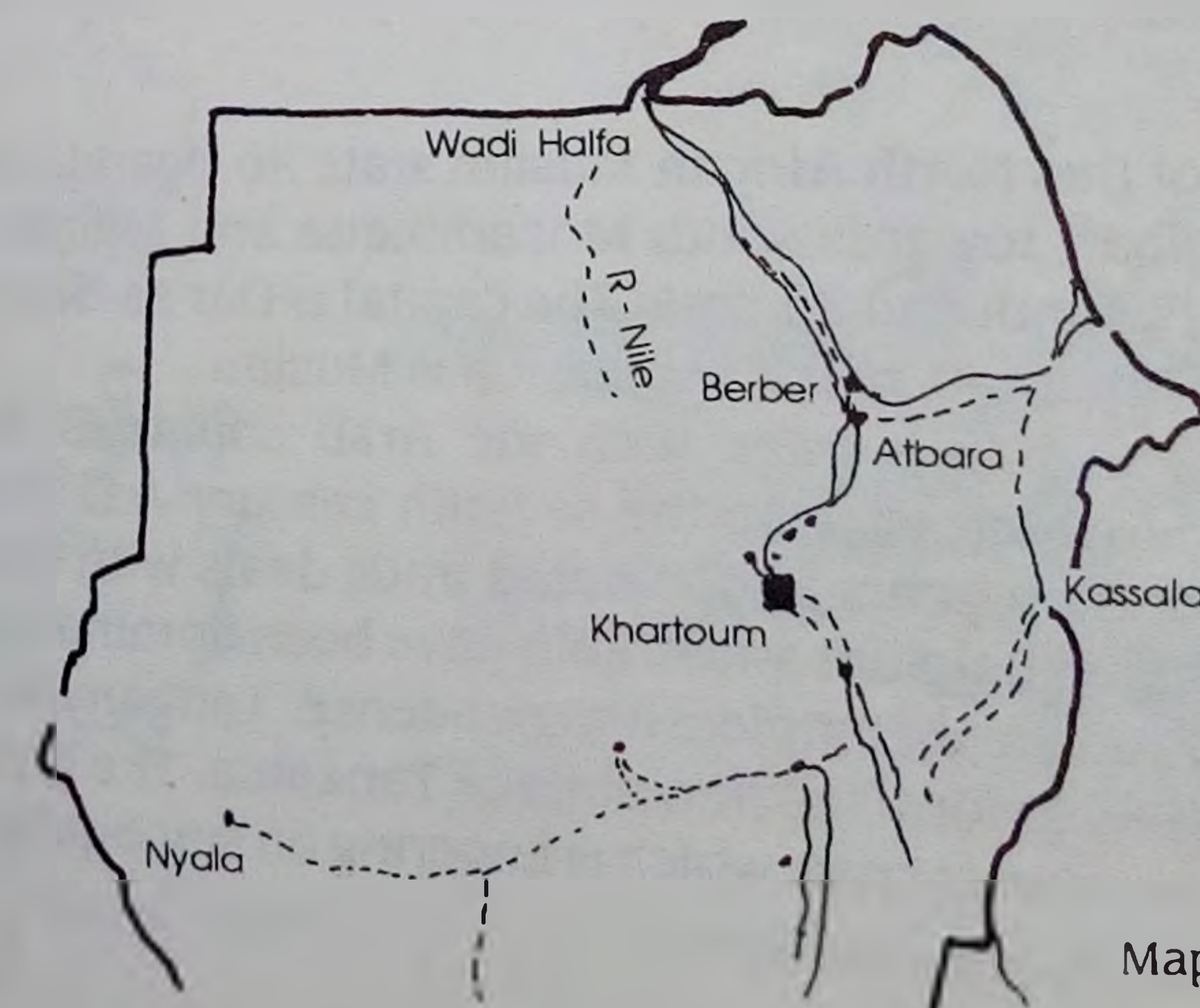
Mogadishu's Grand Mosque



The borders of this famous Muslim African state touch Ethiopia, Kenya, Uganda, Zaire, Central African Republic, Chad and Libya. Khartoum is the capital. Muslims constitute the predominant majority in the population.

SUDAN

The country was conquered by the founder of modern Egypt in the beginning of the nineteenth century. When the British occupied Egypt, Sudan also went under their control. In 1880 Muhammad Ahmad Mehdi Sudani raised the banner of jihad against the British colonialists. In 1898 the British started a ruthless crushing of the Sudanese freedom-



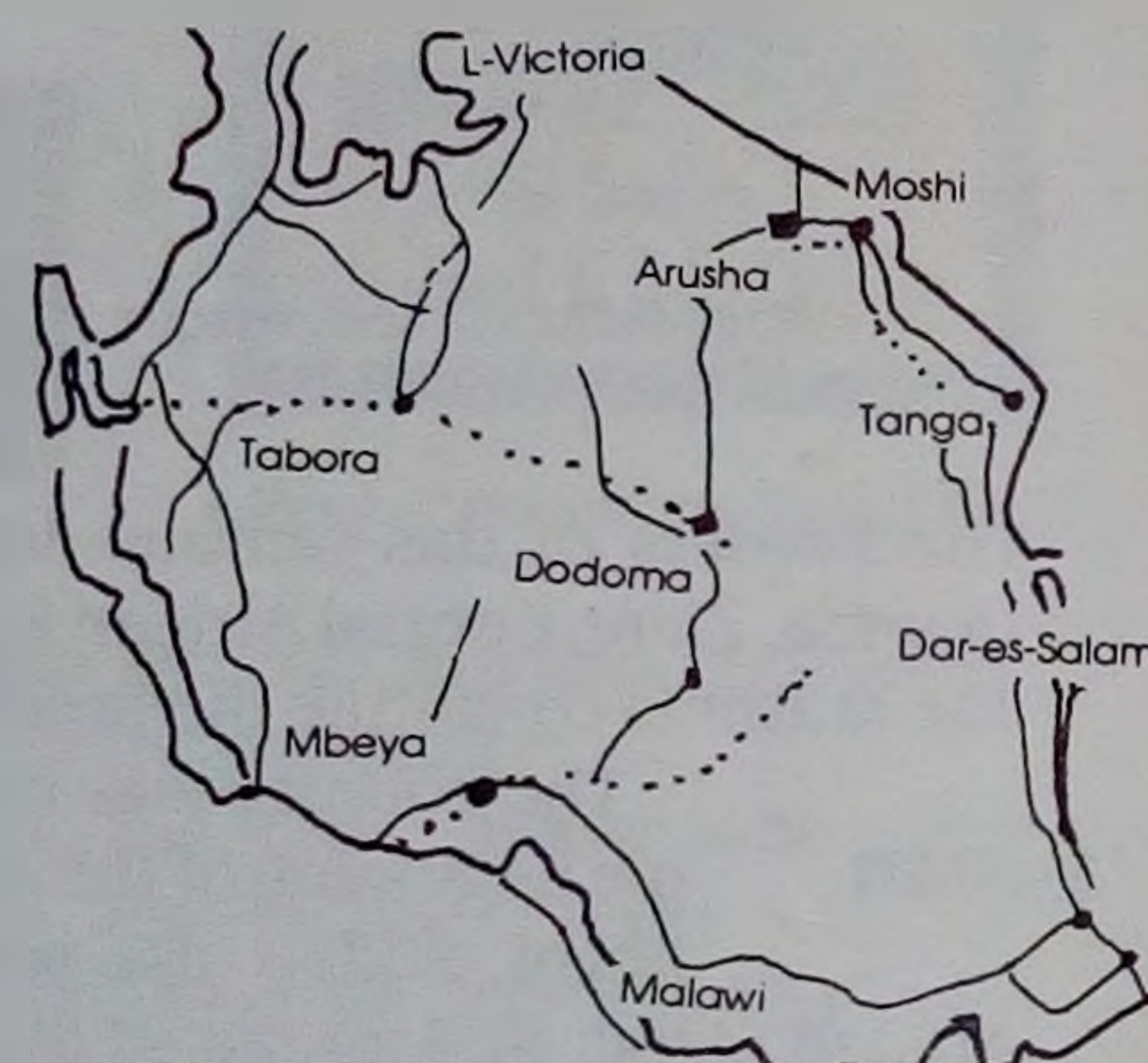
Map of Sudan

fighters with the help of the Egyptians. The same year Britain and Egypt took over the country. Sudan, however, succeeded in regaining freedom in 1956.

Sudan is a land of Islam-loving people. Its internal conditions have, however, deteriorated too much by now. The major problems facing the country are: (1) the shattered national economy; (2) mounting public demands for enforcement of Islam in all departments of life; and (3) the problem of southern Sudan. This part of the country is populated by a majority of Christians and other non-Muslim races. Under the pretext of provincial autonomy the communists have been hatching dangerous intrigues and plots in southern Sudan. The insurgents are being supplied sophisticated arms and liberal financial aid from several anti-Islamic powers and organizations outside Sudan.



A View of Dar as-Salam



Map of Tanzania

Towards north of this North African Muslim state lie Uganda and Kenya, towards east Zanzibar, towards south Mozambique and Malawi and towards west Rwanda, Burundi and Zambia. The capital is Dar as-Salam. Predominant majority of the population is Muslim.

TANZANIA

Tanzania's trade with the Arab countries and India was flourishing even in the seventh century A.D. During the first century the Greek merchants also initiated trade deals with Tanzania. In the recent past Germany, Belgium and Britain have been dominating this area. In 1961 the country regained complete independence. Tanganyika and Zanzibar were unified in 1964 to form the new state of Tanzania. The greatest problem of the country is economic crisis which is lingering on since quite a long period of time.

The frontiers of this Muslim state of West Africa touch Ghana, Burkina Faso and Dahomey. The Gulf of Aden is situated towards its south. Lomé is the capital. Muslims form the majority population.

TOGO In ancient times large number of foreign tourists used to visit Togo and settle there. During seventeenth and eighteenth centuries the slave-traders of Europe have been frequenting the country and returning with ship-loads of locally-captivated slaves. This had given the nickname of "Slave Coast" to the country. Togo has also been under the rule of Germany, France and Britain. After independence the country was declared a republic in 1960. The entire history of the period of independence is marred by intrigues, plots and coups. Frequent droughts and abject poverty are the major problems of Togo.

This North-African Muslim country is surrounded by Libya, Algeria and the Mediterranean Sea. Tunis is the name of the capital. The Muslim population is 98%.

TUNISIA

Tunisia has a very ancient history. The Berbers, native tribes, caliphates and the Uthmani Empire have all left indelible marks on the annals of this land. The country regained freedom from France in 1954. Tunisia houses the headquarters of the Palestine Liberation Organization (PLO). This has bestowed upon the country a great honour and prestige among the Arab states in particular and the Muslim world in general. For that very reason also during the recent past Israel has conducted several aerial bombing raids of the country with the backing of the U.S.A.



Map of Tunisia



Cattle Grazing in a Tunisian Village

This completes our brief survey of Islam and the Muslims in the contemporary Muslim countries of the African continent.

Muslim minorities are also living in all other non-Muslim states of Africa.

THE AFRICAN MUSLIM MINORITIES

These Muslims enjoy a great socio-cultural distinction in their respective areas owing to their allegiance to Islam which is the future hope of the entire Africa and of the entire world.

LESSONS FROM THE AFRICAN HISTORY OF ISLAM

The history of Islam in Africa presents a panorama of problems, morals and lessons which warrant proper understanding. Limelighted below are some significant lessons emerging from the African Islamic history.

Movements for complete enforcement of Islam are springing up in many parts of the African continent. The basic demand of all such movements is renunciation of all un-Islamic principles and practices marring contemporary life and economy and immediate enforcement instead of Islamic laws and systems.

DEMAND FOR ENFORCEMENT OF ISLAM

Such movements are emerging in all parts of Africa. From the historical angle the Egyptian and the Algerian movements are more spectacular. In Egypt, for instance, the famous Ikhwan ul-Musalmin movement rendered commendable services for the implementation of Islam in various sectors of the life of Muslims.

Needless to stress that implementation of Islam in all walks of life and economy is vital for the survival and revival of the Muslim ummah in particular and the rest of the world population in general. Rejecting such demands or postponing them unnecessarily is an obviously losing bargain.

All those Muslim African states which have been mentioned in the preceding chapter were once a colony of one or another of the western Christian power. During their rule those powers over-pampered the Christian minorities of their

DOMINANCE OF CHRISTIAN MISSIONARIES

respective colonies. They always endeavoured hard to impose the Christian minorities over the Muslim majorities with a view to eventually annihilate Islam and the Muslims from the colony under their rule.

For quite a long period of time that colonial tradition lingered on even after independence and establishment of Muslim rules, leading to the continuation of the erstwhile Christian dominance. Its worst specimens could still be seen in Ivory Coast and Central African Republic. In some cases these privileged Christians still feel reluctant to express allegiance to their new Muslim rulers. They continue confiding in their former Christian

masters outside their native lands. Reciprocally these ousted Christian powers even now continue to behave like their real masters and patrons. Some of them even embark upon planned inspection tours of their faithful Christian followers and admirers residing in several sovereign Muslim states. Some time back, for instance, Pope Paul II went on a personal tour of Benin with all the full former grace and glory.

The fact, nevertheless, stands that the imperial pomp and splendour of Christianity has waned off. In most of the places the black natives have started to cast doubts and aspersions on the integrity and sincerity of their former white masters and the imported brands of their white Christianity. In several African states quite a large number of Muslim missionary individuals and agencies are now also seen operating with full devotion and dedication. The stage is now set for revival of the truth. What is now needed direly is further sharpening of the operational dynamics of all such Muslim missionaries. They should refrain from banking exclusively on theoretical preachings. Practical projects in the sectors of agriculture, public health and education should also form integral part of their missionary programmes. Such a measure shall help the down-trodden African masses understand and gain from the letter and spirit of Islam.

In several African states large number of atheists and communists are also engaged in subvertive pursuits. As case studies Ethiopia, Guinea Bissau and Nigeria deserve special mention in this direction. Both of the above-men-

DANGERS OF ATHEISM AND COMMUNISM

tioned subvertive groups offer a united front to the Muslims. The Christian powers and missionaries often exploit them to damage the Muslim interests.

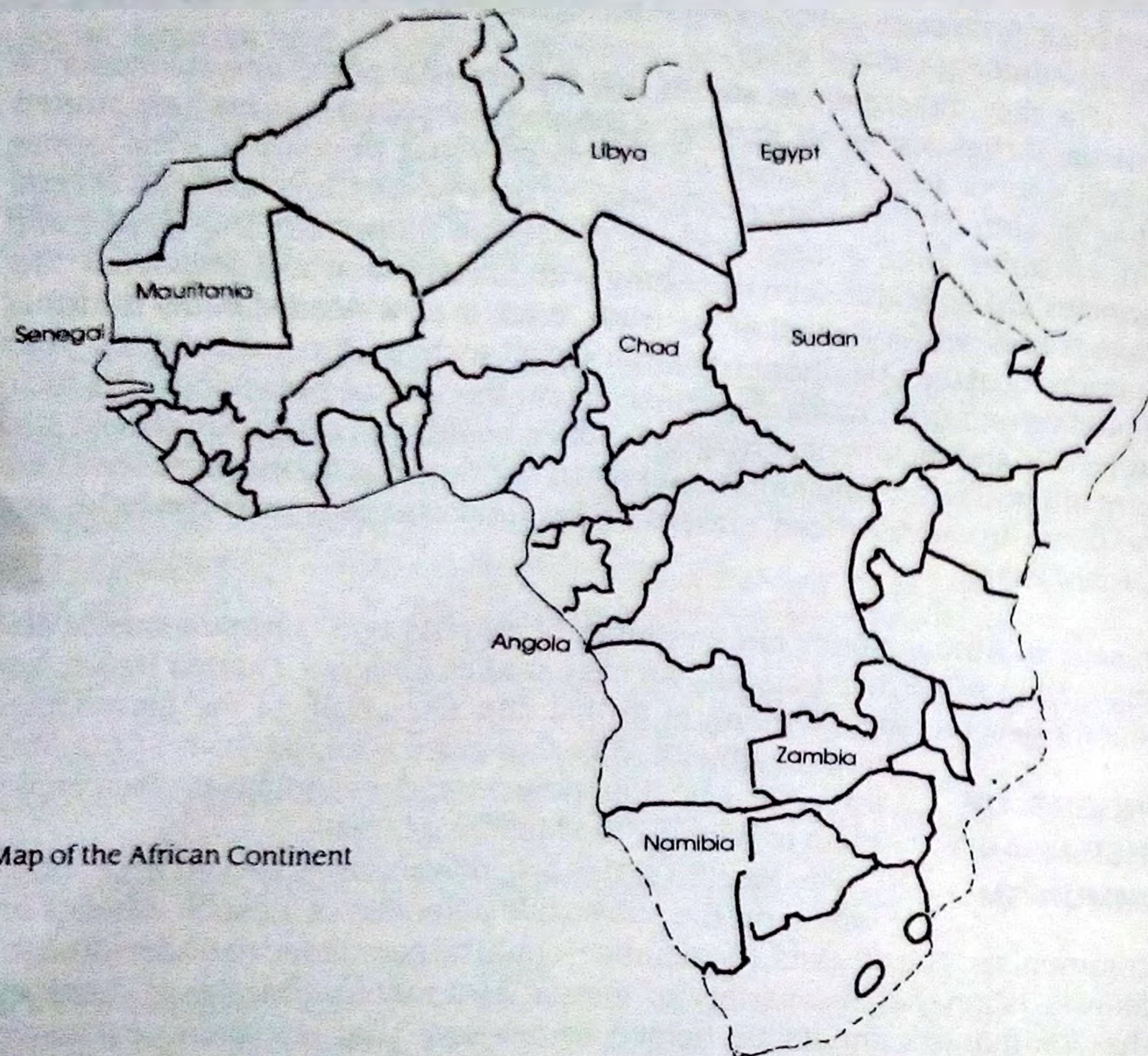
The Muslim states and missionaries should keep a close watch on the subvertive activities of all such atheists and communists. The atheists, for instance, could be persuaded to understand that faith in Islam yields a variety of mental and material blessings. Similarly, the communists should be helped to perceive that remaining exclusively entangled in the mundane issues of food, clothing and shelter is insulting life and its sublimer values.

As a part of preferential treatment of the Christians all sorts of educational facilities were liberally and exclusively extended to them during the colonial days. As against this the Muslims were deliberately deprived of the needed

HANDICAPS OF EDUCATIONAL BACKWARDNESS

facilities and opportunities. Consequently the Muslims of the entire continent remained educationally backward. Their backwardness continued to damage them even after independence. The cases of Senegal, Ivory Coast and Chad deserve special study. Exploiting edu-

cational backwardness of the Muslims in Ivory Coast the Christian minority continued to manoeuvre its monopoly over high positions in the administra-



Map of the African Continent

tion even after independence. There are ample mineral reservoirs in Chad. However, due to lack of proper technological know-how, nothing has thus far been achieved in the field. All over the African continent, as elsewhere, the Muslims are paying a heavy price for their educational backwardness.

The process of educational awakening has now set in among the African Muslims. However, eradication of their scientific and technological backwardness requires more time and labour. In this direction the Islamic Educational, Scientific and Cultural Organization is expected to play a befitting role.

The former colonial rulers of the Muslim African states were all plagued with exploitative and selfish designs. They had hardly any interest in the welfare and development of the local population. However, they were never negligent

about their obligations towards the Christian minorities.

CHALLENGE OF POVERTY

Consequently the African Muslim majorities went on drifting into abject poverty and ignorance.

At present nearly every Muslim African state faces economic crisis. Ethiopia, Benin, Tanzania, Togo, Chad, Comoros, Guinea and Mali present the worst instances of poverty and deprivation. Effective campaigns for eradication of poverty and backwardness are direly needed all over Muslim Africa. Needless to repeat the obvious truth that the sure solution of poverty and deprivation lies in bringing the national economic systems in harmony with the Islamic economic system. Many affluent Muslim states of the world are now helping the poverty-stricken countries of Africa. The goal of economic emancipation, however, still lies far away.

Several Muslim African states are frequently gripped by the menace of drought and famine. This threat has assumed far more serious magnitude in Ethiopia, Benin, Togo, Senegal, Comoros and Mali.

MENACE OF DROUGHT AND FAMINE

The affected countries are endeavouring hard to resolve these problems. The irrigation system is being modernized and the agriculture overhauled in toto. The gravity of the situation is expected to be lessened in the near future.

A number of the African states still remain frequent targets of diverse epidemics. Somalia is perhaps the worst-hit state. Effective measures to control and eradicate epidemics are under way at the local levels. The World Health Organization is also playing a commendable role.

DEVASTATIONS OF EPIDEMICS

It is heartening to note that the realization is now gaining momentum that it is unwise to exhaust the entire health budget on curative projects. There is a mounting awakening that prevention is far better and more economical than cure. Consequently more and more investment and attention is expended on the preventive and hygiene side. The changed emphasis is now fetching far better results.

The Muslim states of Africa have offered large-scale sacrifices and fought heroic battles to regain their independence. During the struggle for freedom political passion and enthusiasm had reached their peaks. After indepen-

POLITICAL HULLABALOOS

dence poise and balance were badly needed in the world of politics. Quite the reverse took place, however. Instead of the cooling off of fiery passions, combustible emotions and enthusiasms, vigour and violence kept on mounting high. In cases the political scenario had looked like a mini civil war. The post-independence hullabalos were more striking in the case of Senegal, Togo, Sierra Leone, Somalia and Mali. Violent hullabalos have now become a routine in the political life of almost all the African states. In Senegal even the educational institutions are in tight grips of political violence and strife.

Saving Muslim masses and states of Africa from the clutches of violent political hullabalos is needed imperatively. A poor Muslim state can hardly afford a violent political process which ends up in paralyzing the national life and economy through perilous series of sabotage, aggression, arson and destruction.

A large variety of internal and external sabotaging is on the increase in the African Muslim states. One of the most favourite devices of the saboteurs is endangering national solidarity and territorial cohesion by generating well-

organized secessionist movements. The following three instances of such disruptive secessionist activities have been highlighted in the preceding chapter: –

DISRUPTION THROUGH SECESSIONISM

- (1) the refusal of Comoros' Christians in Mayotti Island to join the main stream of the Muslim state and their persistence to remain a separate colony under France;
- (2) the common demand of the Christians and the communists of southern Sudan to recede from the united Muslim state of Sudan; and
- (3) the secession of east Nigeria from the united Islamic state of Nigeria under the leadership of the rebel Christian Ibo tribe and the creation of the bloody stunt of "the Republic of Biafra", etc.

In order to avoid grave consequences timely prevention of all sorts of secessionist subvertive plans and plots is very vital. In Asia the Hindu government of India has already effectively tried the same secessionist subversion in 1971 in former East Pakistan against the neighbouring Muslim state of Pakistan. Encouraged by her past doings India is now indulging in the same tactics in Pakistan's province of Sind. The gravity of the situation warrants serious attention. One of the most effective instruments for the prevention of secessionist subversion is a widespread dissemination of the Islamic teachings of brotherhood which highlight the futility of fixating blindly on the ties of race, territory, language and the like.

The "white elephants" of bureaucracy had attained a privileged position dur-

ing the colonial rule in Africa as also in Asia. High officers alone used to be the real sources of power and prestige. These high-brow officers led a pompous life like rajas and maharajas. They monopolized high ranks in the civil administration. Their guiding principles were patterned after the authoritarian concepts of "rule" rather than service. They had no regard whatsoever for the masses or the affairs of the country.

RAVAGES OF BUREAUCRACY

After independence the African countries should have wound up the fossilized bureaucratic structure. There was a pressing demand for its immediate replacement by technocracy or any other alternative congenial system suiting the challenges of the times. The proposed change appeared beneficial as well as indispensable. But the shrewd African bureaucracy brought into play series of crooked manoeuvres to continue in power and to dominate the administration. The disastrous impact of such an unhealthy state of affairs on the life and economy of the African states can hardly be described in words. The entire chaos and confusion in Sierra Leone, for instance, owed its origin and operation to the doings of the bureaucracy. The bureaucracy over there is indolent, luxury-oriented and spend-thrift. It has been eating up the national resources like the termite. Viewed prespectively colonial bureaucracy is one of the basic problems of the Muslim African states. It warrants instant liquidation and replacement by a service-oriented administration.

Several African states are still ruled by a queer variety of kings and queens. The downhill march from democracy to autocracy has also been reported in some sporadic cases. Ethiopia's King Haile Silassie, Libya's King Idris and Central African Republic's Emperor Bokasa are some pertinent instances from the recent history.

ENDING PERSONAL KINGSHIPS

Prevention of personal kingships is also indispensable for proper growth and development of the African continent. Autocratic kingship is opposed to the letter and spirit of Islam.

A number of the European Christian states have been promoting and patronizing slave trade during their heydays. These "civilized" western powers used to take away ship-loads of the unfortunate African citizens to Europe as

PREVENTION OF SLAVISH MENTALITY

"captured" or "purchased" slaves. Such a nefarious trade was thriving more and more in Togo.

Islam has always launched an effective and organized jihad against all brands of slavery. It was under Islamic influence that the African continent eventually got rid of the menace of slave trade. Unfortunately, however, in many African states slavish mentality still lingers on in diverse forms. Personal servants, child labour and

workers in agriculture and industry are still accorded slave-like treatment. Such an un-Islamic mentality also warrants appropriate action.

These in brief are some of the vital problems the Muslim Africa faces today. African Muslims can afford no more to adopt a negligent or ineffective attitude towards such serious problems. The major lesson emerging from the history of Islam in Africa boils down to the necessity and utility of resolving these problems. If the Muslim states of Africa adopt a resolute attitude to meet such challenges their life and economy is bound to achieve all the cherished targets of growth and development.



12

MUSLIM RULE IN IRAN

Iran is one of the most ancient civilizations and the most famous states of the world. Upto 1934 it was known as Faris. The present name, Iran, is derived from "aryana", which means the land of the Aryans. In olden times the frontiers of Iran and Afghanistan were different from those of the present ones. The present division and boundaries of Iran, Afghanistan and the new Muslim states of Tajikistan, Kazakhstan, Uzbekistan and Azerbaijan were quite different those days. These areas sometimes formed part of Iran and sometimes of Afghanistan.

Iran was conquered during the reign of the second caliph of Islam, Hadrat Umar. After that the Iranians had accepted Islam gradually. In the beginning governors used to be appointed to run the administration. When the Abbasid movement started against the Umayyad rule Iran's talented leader, Abu Muslim Khurasani, played quite a significant role for its success. The two famous Irani brothers, Yaqub Saffari and Umro Saffari also endeavoured hard for the success of Abbasid movement. On their victory the Abbasids greatly appreciated the services of all the three Irani leaders. They extended them special favours and official patronage. Later on, however, the Abbasids developed differences with them. They then made some futile attempts at curtailing their power and prestige in Iran.

The Saffarid dynasty ruled in Iran from 867 to 903. This was a purely Iranian government which had been set up as a parallel to the government in

SAFFARID AND SAMANID RULES

Baghdad. This dynasty conquered Khurasan, Seistan, Faris, Kirman, Herat and Balakh. They caused a lot of harm to the Baghdad caliphate. Seistan used to be the capital of the Saffarids. During this period Persian arts and sciences flourished in Iran.

The Samanid period started immediately after the Saffarids. They ruled upto 999. The Samanid state was founded by Asad ud-Din Samani, a chief of Balakh. The Samanids sided Caliph Mamun ar-Rashid when he was trying for caliphhood. After assuming power the caliph patronized Asad quite liberally. He appointed his four sons as governors of Samargand, Farghana, Shish and Herat.

This measure enhanced power and prestige of the Samanid dynasty. Nasr and Ismail, the two grandsons of Asad ud-Din Samani, succeeded as rulers of the Samanid state one after the other. Ismail extended the state by conquering several territories of Khurasan and Mawara an-Nahr. The Abbasid caliph, Mustaazid, had acknowledged him as a king.



Map of Iran

Nasr I and Nasr II have been two famous rulers of the Samanid dynasty. Bukhara used to be the capital of the Samanid dynasty those days. Persian arts and sciences flourished in Bukhara and Samargand. This period marks the origin of Persian poetry. Raudki was the most famous poet of the Samanid period.

The fifth ruler of the Samanid dynasty, Abd al-Malak, had appointed one of his servants, Alaptagin as governor of Khurasan. Alaptagin, however, set up his own independent state in Ghazni. Alaptagin was succeeded by his son-in-law,

Mahmud Ghaznavi

GHAZNAVID STATE OF IRAN

Sabaktagin and then in 997 by his own famed son, Mahmud.

Mahmud Ghaznavi defeated the Samanid king, Elig Khan and annexed his territory to his state. The Ghaznavid state at that time comprised Afghanistan, Khurasan, Seistan and eastern Iran. Sultan Mahmud was a talented youth, a staunch Muslim and a daring ruler. He conducted a series of seventeen successive raids on India. The first raid took place in 1001, during which some border areas were conquered. In 1002 he defeated the Indian Hindu Raja, Jai Pal, near Peshawar. He conquered Multan in 1005. In 1008 he penalized Anand Pal's son, Jai Pal, for a breach of treaty. He captured Thanesar in 1012. The Sultan invaded Kashmir twice. In 1018 he reached as far as the river Jamna and invaded Qanuj. He raided Lahore in 1021 and defeated Raja Bhim Sen. Punjab was annexed to the Ghaznavid state and a governor appointed there. In 1021 he made the Hindu Raja of Gawaliar his tax-payer.

In 1026 Mahmud Ghaznavi invaded India for the sixteenth time. This invasion has a great historic significance. There used to be a big Hindu temple at Somnat in India's city of Kathiawar. The temple housed a huge idol. When the Sultan was about to break the idol the priests fell at his feet, imploring him not to break their idol. They offered him huge amounts only if he spared their idol. Not the least moved by greed of the luring offer the Sultan told them that he had come to India to put an end to idolatry rather than amass wealth. However, when he smashed the idol to pieces he found that a huge stock of wealth and precious jewels had been stored inside it. The Sultan's seventeenth and the last raid was against the unruly Indian Jats who had vexed his troops while returning from the Somnat expedition.

The entire life span of the great Sultan was devoted to jihads. He died in 1030. By that time the Ghaznavid state had expanded from Khazar Sea and Iraq upto river Ganges and from Aral Sea and Mawara an-Nahr upto Arabian Sea, Sind and Rajputana.

Besides the Samanids different other states also came into being in Iran, e.g: Saffavids, Qacharids, Pehlavis, etc. All of these states came to their end one after the other. Of these the Pehlavi rule was the last surviving symbol of the Iranian monarchy.

PEHLAVI DYNASTY AND "WHITE REVOLUTION"

In 1925 when Ahmad Qachar was sacked a military chief, Rada Khan, adopted the title of Pehlavi and claimed himself to be the emperor of Iran. The country made a fair amount of progress during the reign of Rada Shah Pehlavi. His rule heralded the era of modernization. Commerce and industry flourished and a national bank was established. During the past Russia and Britain had been launching repeated attacks on Iran with the intent of usurping its territories. As a preventive measure against this a mutual defence pact was concluded in 1937 between three Muslim countries: Iran, Afghanistan and Turkey.

Iran's Last Emperor and Last Queen

Rada Shah Pehlavi

In 1941 Rada Shah abdicated in favour of his son, Muhammad Rada Shah Pehlavi. During the World War II Russian, British and American troops entered into Iran in pursuance of their own interests. After the war the British and the American troops withdrew. The Russian, however, lingered on. Eventually even they had to quit Iran in compliance with U.N. Security Council resolution of May, 1946. During the post-war period a gigantic revolution took place in Iran under the leadership of Muhammad Rada Shah Pehlavi. This is known as "the White Revolution".

Muhammad Rada Shah Pehlavi was the last emperor of Iran. He did quite a lot for Iran's development. However, being indifferent to Islam he got entangled too deep into the traps of nationalism, patriotism, sectarianism, etc. He took

FROM MONARCHY TO DEMOCRACY

more pride in being an Aryan rather than in being a Muslim. The Iranian masses, however, were zealous Muslims. Consequently the emperor failed to command any genuine respect or regard from his people.

The Great Allama Khomeni

Late Allama's Power and Popularity

Meanwhile the popularity of the famous religious leader in exile, Allama Ayat Ullah Rooh Ullah Khomeni, went on increasing day by day. Eventually Allama Khomeni returned home in 1979 and toppled Emperor Pehlavi's government. Iran was declared an Islamic Republic. The deposed emperor managed to escape from Iran. After remaining in exile for sometime he eventually died of cancer in 1980 in a military hospital in Egypt.

Immediately after coming into power Allama Khomeni and his political party initiated a series of revolutionary reforms in the Islamic Republic of Iran. Despite bitter opposition from the hostile west and the anti-Islamic forces Iran began to register spectacular progress. Unfortunately, however, the Iraq–Iran War broke out in 1982. This gave a severe set-back to life and economy of both the Muslim states. The war was brought to an end in 1989 after a great deal of effort by several friendly states. The war had cost about one hundred million dollars a day to both the sides. In addition to multifarious devastations it killed 20,00,000 Muslims.

Allama Khomeni had no doubt succeeded in staging a revolutionary transition from hereditary monarchy to Islamic democracy. But the Iraq–Iran War dragged Iran, as also Iraq, into some really serious social and economic crises. The present Iranian government is now engaged in overcoming all such crises and emergencies.

Most of the past Iranian states have earned a great deal of name and fame in the field of knowledge and learning in addition to their credit for conquests and expansions. Each period and each state provides a moral. Some such valuable morals have been summarized below:

MORALS FROM IRAN'S HISTORY

- (1) *Good Intention is Always Rewarding*: When the founder of the Ghaznavid state invaded Somnat the temple priests offered him fabulous wealth only if he refrained from breaking the idol. But the Sultan was not the kind of a Muslim who could be lured away by tempting bribes. As his intention was sound and pious he got far better reward than even the high amount of the bribe.
- (2) *Islamic Unity is a Panacea*: Unity and cooperation between the Muslim countries is the sovereign solution of all dangers and disasters. In the history of Islam a good demonstration of this principle was provided in the defence treaty of 1937 concluded between three Muslim states as a preventive measure against external threat from Russia and Britain. Unfortunately, however, even the worst proof of mutual disunity and clash was also provided by the same country in the form of a prolonged and killing conflict between two neighbouring Muslim states.
- (3) *Islamic, Not Western, Democracy*: The political goal of all Muslim states is Islamic democracy and not the western democracy. In Islamic democracy it is the quality and merit rather than quantity and pressure that counts. That is why after overthrowing the hereditary monarchy in Iran the great Allama Khomeni promoted the Islamic democratic system. Consequently the new system paved the way for spectacular changes and developments in all sectors of Iran's life and economy.

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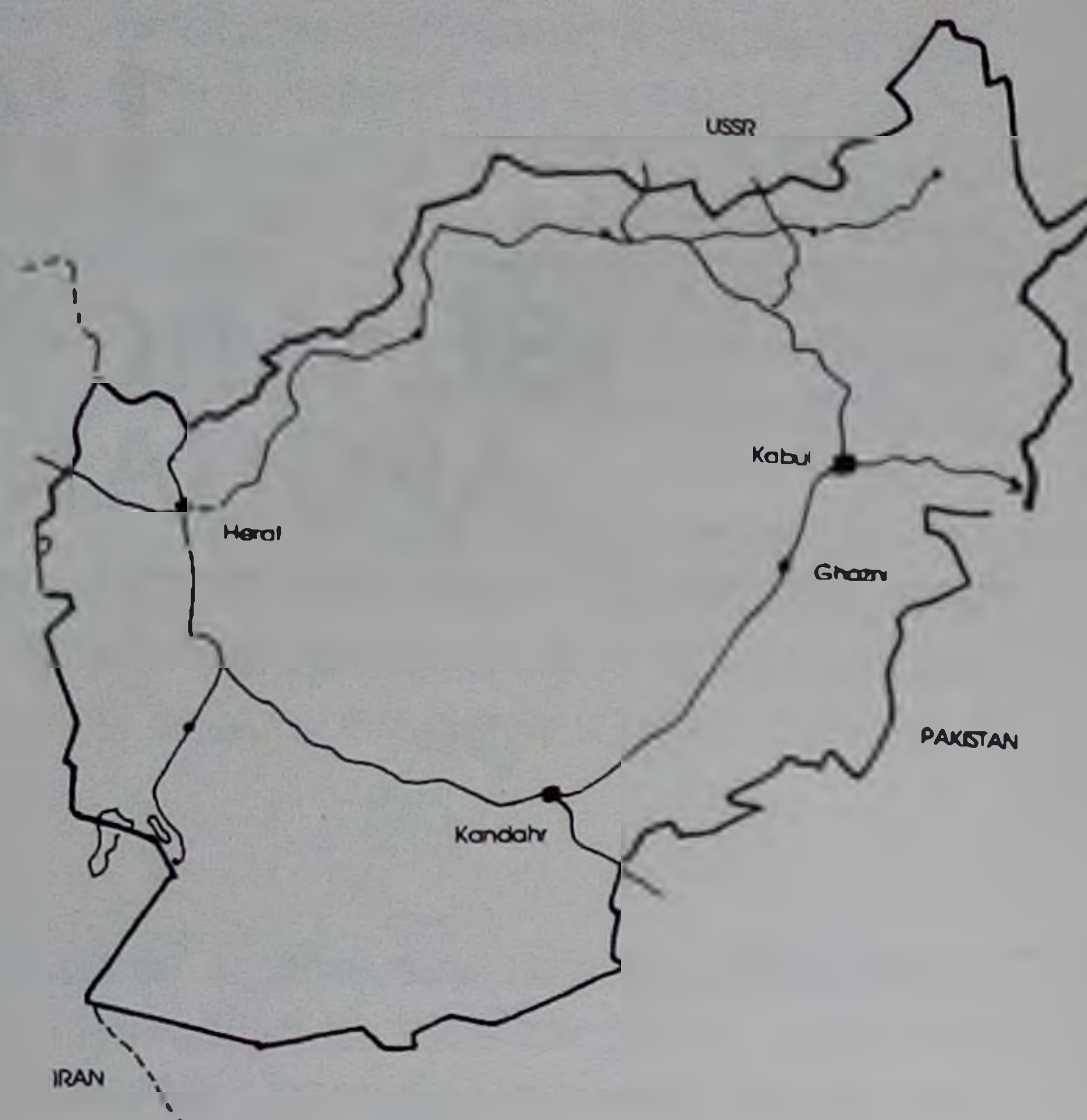
ISLAMIC RULE IN AFGHANISTAN

Afghanistan is a very lovely land. Russia lies towards its north, China to the north–west, Pakistan towards the south and Iran towards west. In ancient times Afghanistan and Iran have been changing frontiers quite often. The old Afghanistan was divided into four parts, namely, Takharistan, Zabal, Ghaur and Seistan. Afghanistan's history and civilization are very old. From times immemorial this charming country has been a target of invaders from diverse directions which include Iranians, Greeks, Turks and Mongols. Alexander, the Great conquered it in the fourth B.C. After that Afghanistan was under the autonomous Bakhtar rule for about two hundred years. Buddhism also got its firm footing here once. Afghanistan became a part of the Islamic state during Hadrat Umar's period. Ever since the seventh century Islam has been dominant in Afghanistan.

Ahmad Shah Abdali was the learned leader of the Abdali tribe of Afghanistan. On Nadir Shah's murder in 1747 heads of all the Afghan tribes convened the Lui Jirga and unanimously elected Ahmad Shah Abdali as their king. Ahmad Shah thus became the founder of Afghanistan's first Abdali state. In fact history of modern Afghanistan starts from his reign.

AHMAD SHAH ABDALI'S REIGN

Abdali made Qandhar his capital. He adopted the title of "Dur-e-Dauran". Since that time the Abdalis began to be known as Duranis. Abdali soon captured Herat and Mashhad. From 1748 to 1767 he conducted a



Alexander, the Great

Map of Afghanistan

series of raids on India. His most famous raid was in 1761 during which he defeated the Marhattas in the third Battle of Panipatt. After capturing Kabul and Peshawar Abdali advanced towards Punjab. He annexed the entire area upto Sarhand to his state. In 1756 he had invaded Delhi, reducing it to ruins and rubble. His raids gave a serious blow to the dwindling power of the Mughal empire in India.

Ahmad Shah Abdali was a man of great qualities and calibre. He was a keen religious scholar, a celebrated Pushtu poet, a great warrior and a wise ruler. He played such a vital role in development and expansion of Afghanistan that people began to address him by the honoured title of "Baba". Abdali founded new cities. He got the Kabul military fort constructed. The strength of his army had gone upto 1,00,000 troops. The national revenue touched the figures of 10,00,000 rupees.

Abdali died in 1772 in the mountainous town of Murghab. His unworthy successors failed to preserve his vast, yet unsafe, state for a long period of time. They started clashing and conspiring against each other. Consequently Russia and Britain began to plan and plot for the occupation of Afghanistan.

Afghanistan fought three wars against the British for its independence. The first war was fought from 1839 to 1842. During this war the brave Afghans routed the invading British troops. The second war started in 1878 and ended

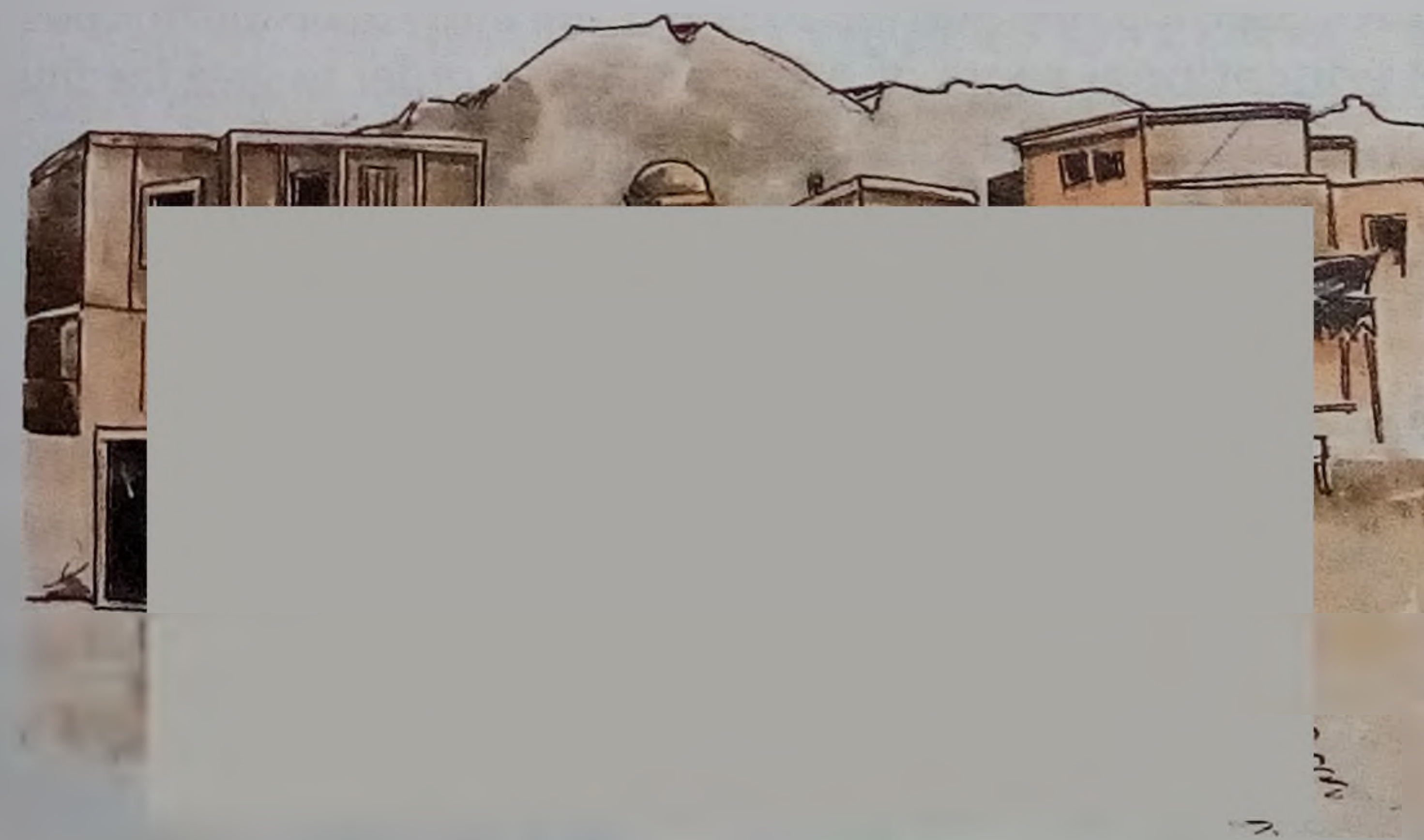
WARS, REFORMS AND CHAOS

in 1881. In this war the British captured Kabul. They forcibly imposed truce terms of their own choice over the defeated Afghans. The third brief war was fought at Tal in 1919. General Nadir was the hero of that war.

On March 1, 1919 Amir Aman Ullah Khan came to rule Afghanistan. The British suffered their last conclusive defeat during his reign. Following in the footsteps of Ata Turk Mustafa Kamal Pasha of Turkey Amir Aman Ullah Khan was also fond of turning Afghanistan into a progressive state through modern measures. He introduced a number of constructive reforms. A fundamental constitution was framed for the Lul Jirga. Afghan army was reorganized. The series of internal reforms included: (1) banning of slavery, (2) war on illiteracy and ignorance, (3) inauguration of national press, (4) publication of newspapers, (5) establishment of local bodies, (6) constitution of national assembly, (7) declaring freedom of opposition, (8) construction of roads, canals and bridges, (9) extension in postal, telephone and telegraph systems, etc.

As Afghanistan's progress, prosperity and peace were against vested British interests they instigated a planned series of internal intrigues and uprisings against Aman Ullah Khan. The conservative Afghan elements were already allergic to his progressive measures and reforms. Accordingly, a Tajik dacoit, Bacha Saka, was engaged by the British conspirators to render the needful "services". Bacha Saka marched from Koh-e-Daman and occupied Kabul in January, 1929. Aman Ullah was exiled. Complete confusion and chaos prevailed in the whole of the country. The national representatives then declared General Muhammad Nadir Khan as the king. Bacha Saka was executed. In 1933 General Nadir was shot dead and his nineteen years old son was formally declared as the king.

For quite sometime during the past both Britain and Russia had been eyeing Afghanistan with greedy intents. The *modus operandi* of the two, however,



A Traditional Afghan Bazar

had always been quite different. Britain intended to capture Afghanistan with force and power. Russia, on the other hand, conspired to achieve the same objective through its typical techniques of powerful propaganda, persuasion, indoctrination and the like. She had more success in her greedy designs than Britain. General Sardar Muhammad Daud Khan was an influential member of the royal family. He had also been a prime minister. Russia succeeded in converting him to communism. Consequently in connivance with Russia Sardar Daud Khan toppled Zahir Shah's government in 1973. He assumed all powers and declared Afghanistan a Republic.

HAVOC OF COMMUNIST PROPAGANDA

During the past the British had invaded Afghanistan quite a number of times. But they had failed each time to grab it on account of local people's firm faith in Islam and their love for freedom. Russia learned a great deal from all those factors. She used methods which were far more dangerous and far more effective than those employed by Britain. She started a systematic campaign for a large-scale indoctrination of the Afghans. She began projecting all sorts of high hopes to lure the naive masses. Such deceptive tactics yielded her a great deal of desired results.

After indoctrinating a large sector of the population Russia consolidated its position considerably well. She managed to bring many of her stooges to the forefront one after the other. She manoeuvred to transplant them on various strategic positions in the national life and economy. Whenever those Russian puppets failed to dance in accordance with the directions of their background wirepullers or showed some dilly-dallying in complying with their masters' wishes they were eliminated straightaway. Accordingly Sardar Daud was also shot dead. Thereafter President Nur Muhammad Tarakai, Hafeez Ullah Amin, Babrak Karmal and several others were disposed of in quick succession simply because they failed to tow the line of their Russian masters.

Russian propaganda had started to penetrate fairly deep into the political, cultural and educational roots of Afghanistan. In order to give the final, logical touch to their sweeping ideological offensives they prepared a regular plan of completing the conquest of Afghanistan through military action. The year 1979 is considered to be the most ominous in the whole history of Afghanistan. On the night of December 27, 1979 Russian forces forced their entry into Afghanistan. They embarked upon a series of the most ruthless raids through land and air. Large-scale massacre of civilians, arson and plunder was started in the homes and streets of Afghanistan.

BARBARIOUS RUSSIAN OFFENSIVE

The Russian brutalities soon made people understand the real purpose behind the ghastly game. They began to realize that the Russian military intervention into Afghanistan had the specific purpose of replacing Islam by com-

munist and their freedom by abject slavery. Accordingly a well-organized resistance movement was launched by the Mujahidin. They had to fight against the Soviet invaders on the one hand and the internal agents and communist puppets on the other. The rising tempo of the Afghan jihad almost paralyzed the Russian military might and war machinery. Russia continued her bloody game for full ten years. But the Mujahidin kept on battling against them in the most heroic manner. Although the Russians failed to achieve their targets they, nevertheless, imperilled the security and safety of the entire region. At times even the world peace looked seriously endangered. Peace-loving people all over the world had all along been expressing extreme resentment over the deeds and doings of the Russian invaders.

The Afghan Mujahidin kept on fighting fearlessly against the Russian intruders. Winning various victories they eventually set up a parallel government of their own, the Islamic Interim Government of Afghanistan. Russia, however,

THE JIHAD AND THE REFUGEES

went on accelerating her savagery at full speed. When the show of brutality and barbarism went far beyond the limits a small neighbouring state, Pakistan, felt constrained to move the United Nations for immediate withdrawal of Russian troops from Afghanistan. Out of a total of 145 states, 119 whole-heartedly supported Pakistan's resolution. Russia, however, continued its brutality as usual. Meantime an unfavourable public reaction had also started inside Russia itself against the brutalities of her troops and the stupendous human and material losses suffered on that count.

Such and similar other developments obliged Russia to renounce her perilous policy in Afghanistan. Accordingly she started evacuating her troops from Afghanistan in 1989. At the same time Russia appeared to be too apprehensive of the future fate of her faithful stooges and puppets. The possibility of the formation of a popular government of the Mujahidin was also causing her considerable concern. She, therefore, secretly retained some of her troops and deadly military equipments inside Afghanistan to meet any eventuality or emergency. During the past Russia had annexed Azerbaijan, Samarqand, Tashqand, Bukhara and several other Muslim areas without any difficulty. Afghanistan, however, proved an entirely different and a disappointing experience.

Afghan Mujahids at Prayer

Afghan Refugees

Refugee Tents

Russian savagery had wrought havoc to the Afghans. An unusually large number of them were obliged to flee away to the neighbouring lands for shelter and safety. Most of them took refuge in Iran and Pakistan. Both of these Muslim countries extended all possible help to the distressed refugees on the basis of Islamic brotherhood. About 40,00,000 Afghan refugees took shelter in Pakistan. Although a poor country, Pakistan never grumbled to play host to such a huge number of helpless refugees. The entire free world is appreciative of this unique gesture of goodwill. It is distressing to note that Russia had been conducting ruthless air raids even on the tented settlements of these homeless refugees. Such heastly acts stand conspicuous in the history of human callousness and cowardice.

The accounts of various states and governments of Afghanistan provide extremely valuable lessons. The moral that emerges out of Afghanistan's recent-most history is, however, the most memorable one. The secret of greatness and glory of the Muslims lies in jihad.

MIRACLE OF JIHAD AND QURAN

During the past different rulers and statesmen of Afghanistan have been furthering the process of expansion and consolidation through jihad. But the most miraculous demonstration of the wondrous efficacy of jihad has been provided by the brave Mujahidin during their bold stand against the Russian aggression. How did a poor, unarmed and under-developed people humble the military might of an erstwhile super-power? It is indeed an ununderstandable miracle of the age. Entire democratic world is highly appreciative of the strength of faith and the fervour for jihad among the all-too desperate Mujahidin. The demoralized Russians themselves are still buried deep under awe and astonishment over a wonderful people who gave their military might a real tough time.

Many observers have narrated quite a number of interesting anecdotes about this unique facet of the Afghan War. While interrogating the Afghan POWs the Russian military officers used to question them about the real secrets of their dare and determination. They always got the same answer. The mainspring of Mujahidin inspiration and strength was the Holy Quran. Many bewildered Russian pilots would then hasten to decorate the interiors of their cockpits with calligraphed Quranic verses as a strong safety device.

After putting in a heroic jihad for 14 years in which over 15,00,000 Muslims were martyred, the Afghan Mujahidin eventually succeeded in regaining freedom on April 28, 1992.

The Dashing Mujahids



14

INDIA UNDER MUSLIM RULE

India is the ancient name of the South-Asia Subcontinent. It once included the independent states of Pakistan, India, Bangladesh, Burma, Nepal and Bhutan. This subcontinent is a very old region of the world. Many ancient civilizations have flourished on this land. The Muslims have ruled India for over a thousand years. The Muslim rule enjoys a great significance from the point of view of development and progress on the one hand and civilization and culture on the other.

The Muslim rule in India started with an humanitarian act. In 712 A.D. (93 A.H.) some Arab Muslim families were returning in a merchant ship to their homes in Iraq's city of Basra from Sri Lanka. The passengers included some widows

STARTING WITH HUMANITARIAN ACT

and orphans as well. When the ship passed in front of an Indian port of Sind some Hindu pirates hauled it up. They plundered the ship and made the passengers, including the widows and the orphans, their captives. The pirates were men of Raja Dahir, the Hindu ruler of Sind. At that time Hajjaj bin Yusuf was the governor of Iraq. He wrote to Dahir to punish the pirates and to release the Muslim prisoners. Raja Dahir refused pointblank to do the needful. On this Hajjaj ordered his gifted general, Muhammad bin Qasim, to proceed to Sind along with 6,000 troops to get the prisoners released.

Muhammad bin Qasim was hardly seventeen at that time. He was, however,

The Terrorizing Hindu Pirates

Muhammad Bin Qasim, The Saviour

an exceptionally talented and a capable military commander. Soon after his arrival in Sind he gave crushing defeats to Dahir's troops. Muslim prisoners were liberated. On June 20, 712 A.D. Dahir was killed in a serious encounter. He was a luxury-loving and a tyrant ruler. His people hated him from the core of their hearts. They rejoiced at his death. Qasim continued his conquests in and around Sind and captured the entire area upto Multan.

Despite being the victor Qasim never forced the local Hindus to embrace Islam. His commendable character, efficient administration and the Islamic system of law and justice inspired the Hindus. Many of them embraced Islam quite voluntarily. Unfortunately, however, hardly after three years' of his rule over the conquered Indian territory there was a change in politics and government back home. Meantime Governor Hajjaj had also died. Qasim was called back home. He was imprisoned and later executed for no rhyme or reason.

After Qasim's tragic exit from the Indian scene Sind continued to remain under the Muslims for about two centuries. The weaknesses and inner conflicts among the Umayyads and the Abbasids had an undesirable impact on the conquered territories. Several Arab Muslim chiefs had also set up petty independent states of their own. As a result the Muslim power and prestige started dwindling in these conquered territories. The chain of further conquests also came to a standstill.

The real foundations of Islam and the Muslim power in India were laid by General Muhammad bin Qasim who came through the sea route. But even more effective series of conquests started from the mountainous route in the north-

GHAZNAVID AND
GHAURID STATES

west. All the seventeen historic invasions by Sultan Mahmud Ghaznavid were conducted through the mountainous route. Consequently Muslim rule got established in Punjab and several distant areas.

After Mahmud's death his successors became a victim of diverse errors and excesses. The Ghaznavid rule then started its downward drift. Towards middle of the twelfth century the Ghaurid dynasty began a series of conquests in India. Muhammad Ghauri expanded his state quite considerably. He captured Punjab in 1186. In 1192 he defeated the Hindu ruler Prithavi Raj, in the battlefield of Tarain near Karnal. After that Delhi and Ajmer were included in the Ghaurid state. The whole of north India came under the Ghaurid rule when Bakhtiar Khilji conquered Bihar and Bengal. After appointing Qutub ud-Din Aibak as head of the vast empire Sultan Muhammad Ghauri returned home. Qutub ud-Din expanded the Muslim state still further. He made Delhi his capital. While playing polo (Chaugan) in Lahore he fell from his horse and died in November, 1210.

Mahmud Ghaznavi Muhammad Ghauri Qutub ud-Din Aibak Shams ud-Din Al-Tumush

He was succeeded by Sultan Shams ud-Din al-Tumush. Nearly the whole of India came under the Muslim rule during his reign. Two famous architectural monuments, Qutab Minar and Qutubi Masjid, were completed during his reign. Their construction had started during Sultan Aibak's period.

The Khilji dynasty ruled India from 1290 to 1320. The dynasty was founded by Sultan Jalal ud-Din Khilji. He was a good-natured and a brave ruler. When his nephew, Ala ud-Din Khilji, succeeded him he conquered the area of Deccan.

KHILJI AND TUGHLAQ DYNASTIES

He checked the Tartar invasion. Ala ud-Din's successors proved incompetent rulers. This paved the way for the Tughlaq dynasty to come into power.

The Tughlaqs ruled from 1320 to 1413. Their first ruler was Sultan Ghias ud-Din Tughlaq. Muhammad Tughlaq has been one of their famous rulers. Some biased historians have labelled him as "the Mad King", on account of some of his rather unusual projects, e.g: shifting the capital from Delhi to Daulatabad, introducing copper coins, unsuccessful raids on Khurasan and Chaman, etc. However, he was a very successful ruler on the whole. The famous Arab tourist, Ibne-Batutah, visited India during his reign. Feroze Shah Tughlaq was the most distinguished ruler of this dynasty. He was an extremely religious person and a very just ruler. His entire lifetime was devoted to development projects and patronage of knowledge and learning. He built a number of mosques, educational institutions, hospitals, orphanages and travellers' rest houses. To stem the rising tide of unemployment he initiated a series of massive construction and agricultural projects.

The decline of the Tughlaq dynasty set in after Feroze Tughlaq's death. During the reign of the last Tughlaq ruler, Muhammad Shah, India was invaded by Taimur in 1393. He created havoc in the entire area from Punjab to Delhi. That brought the still-surviving authority and prestige of Tughlaq dynasty to a steep fall. Consequently with the death of Muhammad Shah the Tughlaq dynasty came to its end.

After the Tughlaqs the Sadat dynasty ruled India from 1414 to 1451. Khider Khan was the first ruler of this dynasty. Four Sadat kings ruled in succession for a total of 37 years. But none of them was a powerful ruler. Their rule was

SADAT AND LODHI RULERS

confined to Punjab and Delhi. The territory of the last ruler, Shah Alam, had even shrunk to Delhi. Confusion and chaos prevailed all over during his period. Availing of the disturbed situation the daring governor of Punjab,

Behlolo Lodhi, took over as the king. The government thus got transferred to the Lodhi dynasty.

The Lodhi dynasty ruled from 1451 to 1526. Lodhi rulers overpowered the mutually-clashing petty autonomous states of the surrounding areas and thus founded a strong, united and magnificent state. In addition to Behlolo Lodhi two other famous rulers of this dynasty were Sikander Lodhi and Ibrahim Lodhi. During the reign of the last Lodhi ruler, Ibrahim Lodhi, the famous Mughal emperor, Zahir ud-Din Baber, invaded India. He defeated Ibrahim in 1526 in the first Battle of Panipat. He thus brought the rule of the Lodhi dynasty to a close and laid the foundations of the great Mughal empire.

When the Tartar and Mughal tribes had accepted Islam they started drifting towards India. Zahir ud-Din Baber belonged to the Taimur race on the paternal side and to Changeiz Khan on the maternal side. His mother used to address

MUGHAL EMPEROR BABER

him fondly as "Baber" (lion). After capturing Delhi in 1526 he put an end to all intrigues and unrest prevailing in the area.

He then conquered Gawaliar, Hisar, Mewat, Bihar and Bengal. That fortified the Mughal rule in India. Baber's great empire stretched from Kabul to Bengal and from Himalayas to Gawaliar.

Emperor Baber

Emperor Baber remained on the battle fronts from his early teens upto his death. His famous work, *Tuzuk-e-Babri*, proved beyond doubt that he was also master of penmanship. He composed verses in Persian and Turkish and had a refined taste for music. The great Mughal died at Agra on December 26, 1530. He was succeeded by his son, Humayun, the same year.

During Emperor Humayun's reign the Sur dynasty defeated the Mughals and took over the rule in India.

Sher Shah Suri was the first ruler of this dynasty. He ruled India from 1540 to 1545. His short rule of five years is counted as the golden period of Indian history. He rendered unique services for his people's welfare. Networks of metalled roads were laid in the length and breadth of the

SHER SHAH SURI'S ACHIEVEMENTS

country. The most famous of the roads constructed during his reign is the highway presently known as the Grand Trunk Road. This long highway starts

Sher Shah Suri With Forces

from the famous village Sunar in Bangladesh. Passing through the Indian cities of Agra and Delhi it stretches over to Lahore and Attock in Pakistan. Sher Shah Suri introduced the most methodical financial and revenue systems in India. The famous Hindu revenue expert, Raja Todar Mall, received his entire professional training from Sher Shah. To illustrate the state of law and order in his times it has been metaphorically said that if a pretty dame, decked up with precious jewellery, were to walk alone at midnight from one end of the empire to the other none could even dare to cast an evil eye at her. His unique services for promoting justice and fairplay earned him the title of "the Just Ruler".

Salim Shah Suri ruled for nine years after Sher Shah Suri. He was succeeded by his young son in 1553. But his maternal uncle, Adil Shah, murdered him after a short while. Adil then entrusted the government to Hemu Baqqal. In 1555 the Mughal emperor, Humayun, defeated Hemu Baqqal and recaptured India. That is how the broken journey of the Mughal empire restarted in India.

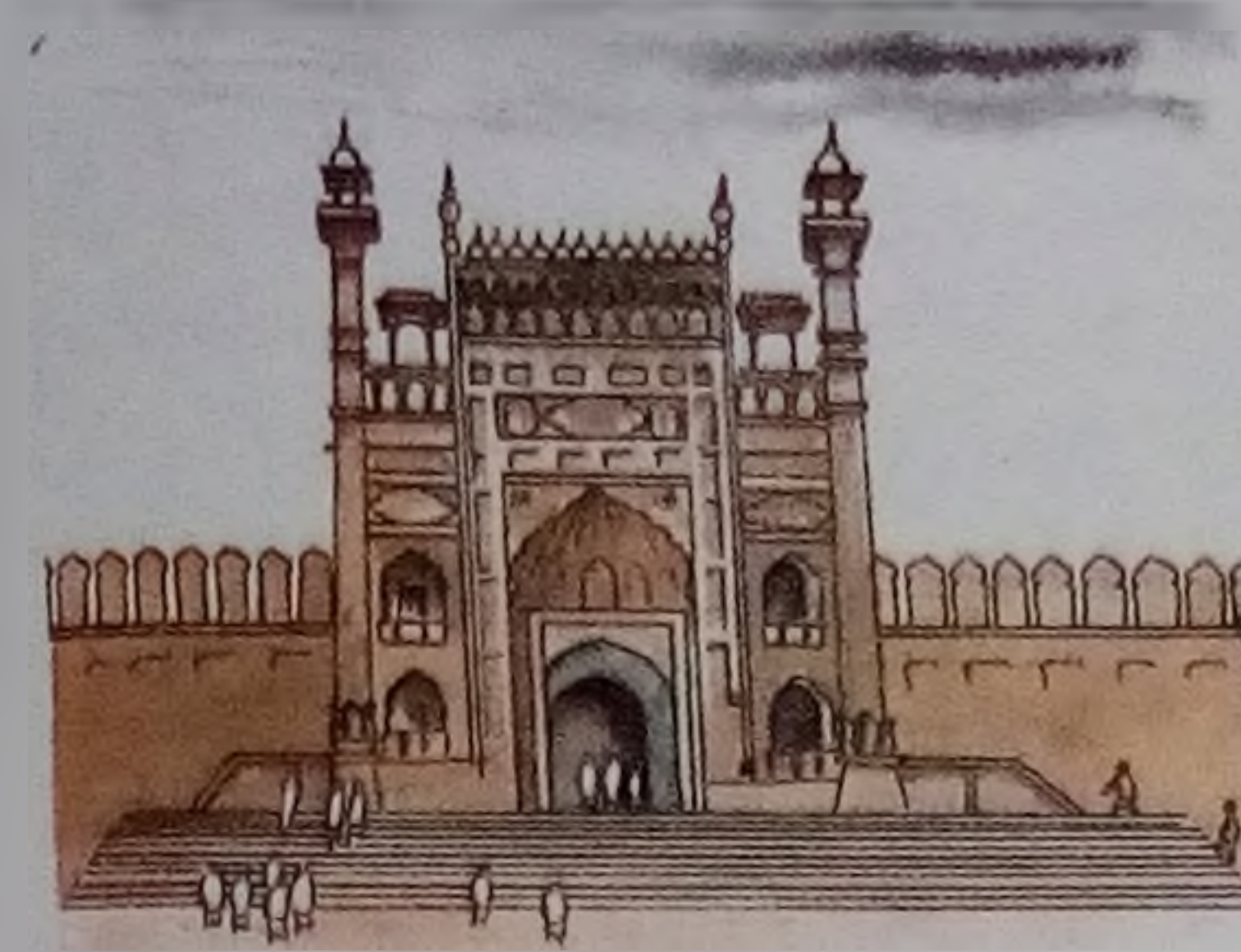
In 1556 Emperor Humayun got injured while descending from his library's staircases. He died after a few days. Humayun was succeeded by a chain of distinguished Mughal rulers like: Akbar, Jehangir, Shah Jehan, Aurangzeb Alam-

RISE AND FALL OF MUGHAL EMPIRE

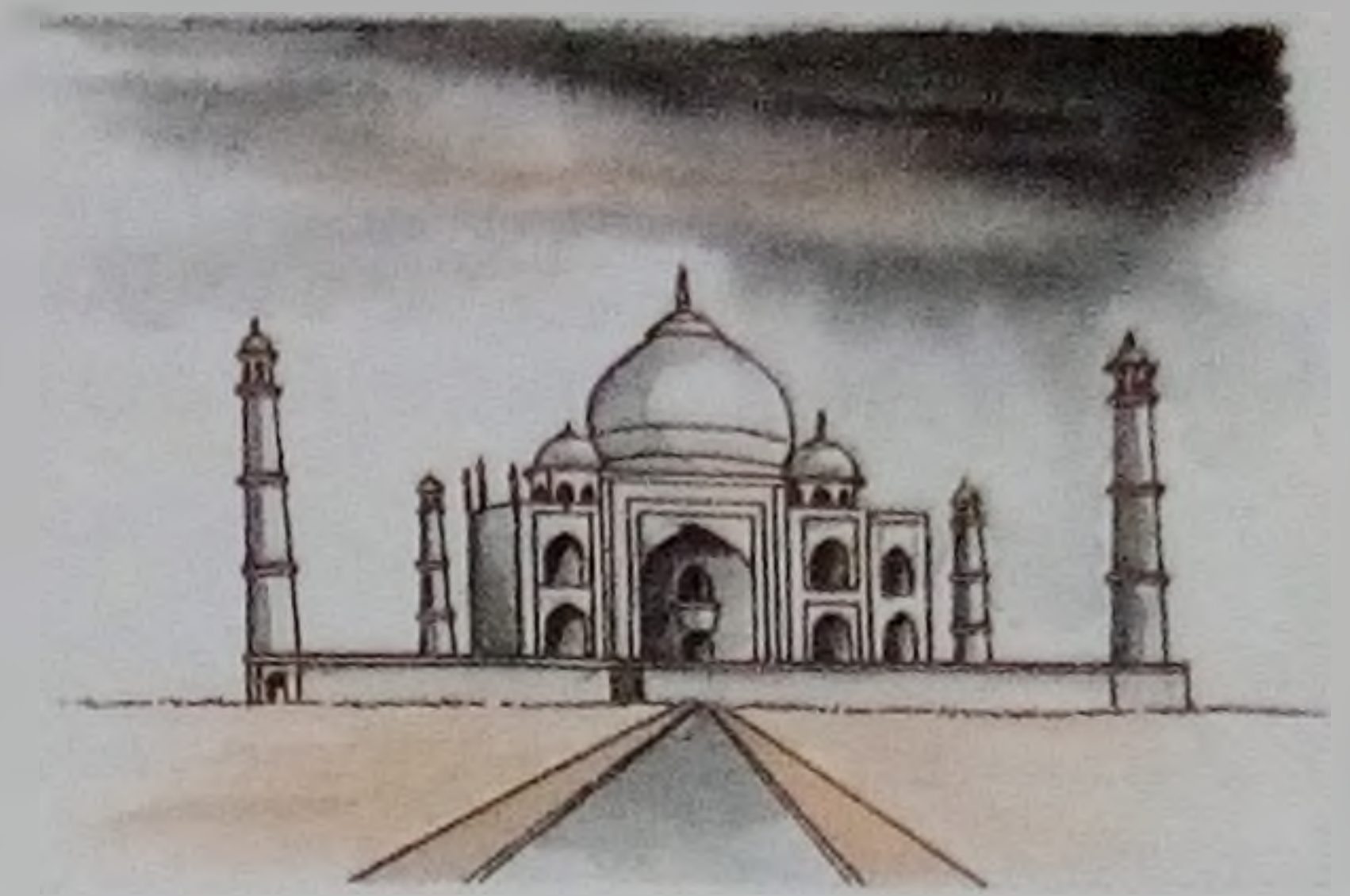
gir, etc. All sectors of life progressed during the Mughal period. Most of the Mughals were men of literary taste. Knowledge and learning, civilization and culture flourished during their reigns. The Mughals honoured the Islamic principles of religious tolerance. They never used force to disseminate Islam. However, Islam was extraordinarily popular in India during their days. Practically all sectors of Indian life were enlightened by Islamic sciences and civilization.

Architecture registered a unique progress during the Mughal period.

Several magnificent buildings were constructed which bestowed great charm and beauty to the Indian landscape. Of these Taj Mahal, Red Fort, Jamea Masjid, Badshahi Masjid, Shalimar Gardens, Jehangir's Tomb, Haran Minar, etc. have come to enjoy worldwide fame.



Badshahi Mosque, Lahore



Taj Mahal, Agra

After all that unique process of progress and prosperity the deterioration and decline of the great Mughal empire set in at last. Some of the major causes of the Mughal downfall are: (1) rulers' indulgence in luxuries, (2) internal intrigues and revolts, (3) emergence of petty autonomous states, (4) indifference to Islamic principles and practices, etc. Siraj ud-Din Bahadur Shah Zafar was the last Mughal ruler. During his reign the Mughal rule was confined to Delhi. In fact it had shrunk to Delhi's Red Fort.

All along this period a violent storm had been brewing up. The three greedy powers of the day, the Portugese, the French and the British, had been greatly moved by India's unique fertility and prosperity. They were, therefore, turning to this "golden sparrow" with evil intents. Out of these three the British eventually succeeded in capturing the whole of India because they were more clever and well-organized.

It is indeed difficult to count the numerous blessings the Muslims conferred on India during various periods of their rule. They adored the landscape with magnificent monuments and beautiful buildings. They enlightened and revo-

MUSLIM BLESSINGS OVER INDIA

lutionized all sectors of the Indian life. The Indian society was divided into four distinct castes: Brahmins, Kashatryas, Vasyias and Shudras. Of all these the Brahmin or the priestly class was the most privileged. The Shudras, on the contrary, was the most despised and he downtrodden group. They were treated far more worsely than even the animals. If a Hindu touched a Shudra even by chance he was considered to be polluted and had to take a bath.

When the Indians began to understand the letter and spirit of Islam and

the precise meanings of its principles of human equality and brotherhood their eyes were opened. This awakening brought immense popularity to Islam, especially among the down-trodden Shudras. Those Indians who embraced Islam felt as if they had got a new lease to life. Islam rescued a large sector of the Indian society from the darkness of ignorance, superstition, idolatry and a host of other cultural and social evils. In the matter of the spread of knowledge and learning the Muslims rendered the same services for the Indians as had been made by the Spanish Muslims for the west. The Muslim rule in India was indeed a great blessing for the Indian society.

The British employed a series of foul and filthy devices to put an end to Muslim rule in India. They manoeuvred to obtain "trading" rights first from the Mughal Emperor Akbar and then from Emperor Jehangir. They had founded an ex-

BRITISH TACTICS TO GRAB INDIA

tremely dangerous organization under the name of East India Company. Establishing its semi-military bases at Ahmedabad, Surat, Bombay and Calcutta the Company soon started its real "business". In 1715 the

British built a strong fort, named Fort William, at Calcutta. It was armed with British troops. After Nawab Siraj ud-Daulah's defeat in the Battle of Plassy in 1757 Bengal came under the British rule. They were also victorious in the Battle of Buxer in 1764. By then the Mughal emperor had grown too weak. He entrusted the areas of Allahabad and Katra on contract to the British in lieu of a revenue of Rs. 35,00,000.

During the period from 1807 to 1857 eleven Mughal rulers came to govern Delhi. But the Mughal state had become lifeless because of rulers' indulgence in luxuries rather than focusing on state affairs and their un-Islamic

life-style. The British were getting a firmer hold over the Indian soils. In 1857 the Muslims, along with the Hindus, fought the famous Battle for Freedom in order to drive the British out of India. The last Mughal ruler, Bahadur Shah Zafar took a leading part in the historic battle. The British, however, managed to overcome the national uprising. Bahadur Shah was arrested and exiled in Rangoon. The victorious British troops also captured the young princes. Their heads were then chopped off, placed decoratively in a large tray and presented to the exiled ruler as a "gift" from the British. Biased British historians have labelled the 1857 Battle for Freedom as a "mutiny".

Towards the south of India was situated the Muslim state of Mysore. Sultan Tipu was the last Muslim ruler of that state. He had succeeded his brave father, Haider Ali in 1782. The great Sultan Tipu fought a series of battles against the British and gave them several crushing defeats. Towards the end, however, the brave Sultan had come under multiple pressures from the British forces, the neighbouring Hindu Marhatta state, treacheries of another Muslim but pro-British state of Hyderabad and some of his internal disloyal intriguing chiefs. He was martyred on March 4, 1799 during a bloody encounter with all these hostile forces. In his death the Muslims lost one of their most valiant freedom-fighters and the British their toughest opponent on the Indian soil.

Sultan Tipu Fighting Against the British

After their defeat in the Battle for Freedom the Muslims, the Hindus and the Sikhs of India started a united war against the ruling British on the political and legal fronts. In 1885 they formed a joint political party, the Indian National

POLITICAL STRATEGIES OF HINDUS AND MUSLIMS

Congress. In 1929 the Congress declared that the British should quit India immediately. With the passage of time the Muslims soon learnt that the Congress was

dominated by the Hindus and their vested interests. There was another Hindu organization, the Hindu Maha Sabha by name, which aimed at establishing "Ram Raj" (Hindu Rule) in the whole of India. The Muslims started keeping away from the deadly traps of both of these organizations. Meantime yet another Hindu movement, "Shudhi," came into operation with the nefarious objective of forcible conversion of Muslims to Hinduism.

To protect themselves against all these and other dangers the Indian Muslims were obliged to form a political party of their own in 1916. It was named as Muslim League. The Indian National Congress and all other pro-Hindu organizations held that all people of India were one nation. Through this political stand the clever Hindus were conspiring to bring the Muslims under their total control. The Muslims, on the other hand, maintained that India was populated by two major nations: the Hindus and the Muslims. Their view was known as the Two-Nation Theory. The adamant Hindus were not the least willing to accede to the Muslim claim of a separate and independent nation. The Muslims, however, clung fast to their stand to the end.

Under heavy opposition from the British as well as the Hindus the Indian Muslims were passing through a very precarious period of their history. It so happened that right at that critical juncture they were blessed with the matured

PROBLEMS OF THE MUSLIMS

leadership of two gifted Muslim leaders: Quaid-e-Azam Muhammad Ali Jinnah and Allama Iqbal. In addition to these born leaders some other great Muslims were also engaged in rendering the much-needed services to the Muslim community. One such leader was Sir Syed Ahmad Khan. In 1876 he organized the Muslim Educational Conference to promote education among the Muslims. Aligarh was the centre of this organization. The Muslims set up their first college in that great city which later grew into a reputed Muslim university. Similarly many other enlightened Muslims established a number of well-organized centres for religious education. Of these the religious institutions at Deoband and Breli earned a great name and fame.

After losing to the British when the Indian Muslims started their battle for survival and revival they faced some such problems and perplexities as the following:

- (1) *Subtle Hindu Offensives:* The Hindus had started an organized and a subtle campaign against the Muslims. They were opposed to the Muslim revival. The Muslims had to fight on this front all the time with patience and prudence.
- (2) *Shrewd British Conspiracies:* They had also to face the wicked and the shrewd British. It was the Muslims from whom the ruling British had snatched the government in India. In order to remain in power they always looked at the deposed Muslims with suspicion and contempt. Throughout their rule they treated the Muslims with extreme bias and partiality. They held conspiracies to uproot the Muslim civilization and culture. They were terribly afraid of the Muslim spirit of Jihad. They did everything possible to crush that spirit. One of their most clever and cunning tactics in this field merits brief mention. They got hold of a shrewd opportunist employed in one of their administrative offices in Punjab, Mirza Ghulam Ahmad by name. They prevailed upon him to

Mirza Ghulam Ahmad Qadiani

declare himself a prophet. Making the town of Qadian, near Gurdaspur as his headquarter, this notorious fake prophet started to preach against Jihad. He further declared that the Muslim resentment against the British masters was un-Islamic. His entire life was devoted to sing-

ing eloquent hymns in praise of his British paymasters. His followers were variously known as Ahmadis, Qadianis, Mirzais, etc. The British patronized the Qadianis liberally. In 1908 this pro-British "prophet" died of cholera after spreading considerable poison against Islam and the Muslims. His followers kept his morbid mission alive through the agency of an equally-wicked chain of fake "caliphs" succeeding their wonderful "prophet". While fighting against the British the Muslims had also to battle against all such British stooges and puppets.

- (3) *Shia-Sunni Tussles*: In order to deepen the inner rifts among the Muslims and to weaken their solidarity the British and the Hindus also exploited the Shia-Sunni tensions and tussles. They often used to provoke the followers of these Muslim sects against each other. The Muslim suffered considerably on that count as well.

The Indian freedom-fighters had consequently to wage a war on all of the following three fronts at one and the same time:

THE THREE WAR FRONTS

- (1) *The Wicked British Rulers*: who were apprehensive of the Muslim revival and who played all sorts of tricky games to repress them and to shatter the very foundations of their religion, culture and solidarity.
- (2) *The Biased Hindus*: who were bitterly opposed to Islam and the Muslims and who wanted to replace the British rule by a Hindu rule over entire India, including the Muslim areas.
- (3) *Inner Puppets and Stooges*: who were out to disrupt the Muslim faith and solidarity under pressures and patronage of their anti-Islam paymasters and wirepullers.

The brave Indian Muslims kept on waging a fearless battle against all their opponents. In 1940 a historic session of the Muslim League was convened in Lahore. In that session a resolution was passed demanding that the areas with

PAKISTAN MOVEMENT AND HINDU RETALIATION

Muslim majority be formed into a separate and independent Muslim homeland. Pakistan was the name proposed by Chaudhri Rehmat Ali for the new sovereign Muslim state. The

Muslims were convinced that they would live peacefully in the proposed homeland and ordain their lives according to the demands of Quran and Sunnah. This historical resolution is known as the Pakistan Resolution. The Hindus resented the Muslim demand for a separate homeland because they considered India to be their "motherland". They were not in the least prepared to get their dear mother divided into two pieces.

Time passed on. After the World War II the British had to quit India. In 1947 announcement about division of India was also made. It was agreed that the areas forming Muslim majority would constitute Pakistan and those with Hindu majority Hindustan or Bharat. On August 14, 1947 Pakistan eventually emerged on the world map as a new independent Muslim country. The struggle of the Muslims from 1857 to 1947 at long last bore its expected fruit. However, the last British Viceroy, Lord Mountbatten did yet another injustice to the Muslims. He allowed the Muslim majority area of Kashmir to remain with India. He thus sowed seeds of permanent discord between the Hindus of India on the one hand and the Muslims of Pakistan and Kashmir on the other.

Whatever the case Pakistan has emerged as a sovereign Muslim state. The bigotted Indian Hindus have, however, not even yet accepted Pakistan from the core of their heart. Ever since 1947 they have been creating series of troubles for Pakistan. Their most favourite spot for trouble-making in Pakistan is Sind where a chunk of the population is Hindu. India has also embarked upon a planned policy of elimination of her Muslim population. Her treatment of the 20,00,00,000 unfortunate Muslims still residing in India is simply barbarious. Her brutalities against the Muslims of Kashmir have no parallel in the history of savagery.

Some old and new lessons emerge out of the history of Muslim rule in India. Some of the most significant lessons have been summarized below:

- (1) *Vicious Retaliation is Damaging*: Muhammad bin Qasim was a talented general history has ever known. During his short stay of three years in India he transformed the entire areas upto Multan which he brought under the Muslim rule. Yet the poor young general could not escape the vicious retaliatory moves following a change in politics and government back home. Those in power who indulge in such ruthless retaliative measures have never realized the damage they cause to the Muslim ummah through such highhandednesses. One often feels that such retaliative brutalities even now continue to be a recurring feature in

LESSONS FROM MUSLIM RULE IN INDIA

many Muslim states.

- (2) *Indulgence in Luxuries is Disastrous:* Similarly over-indulgence in luxuries and laxities by those in power during this period also provides a great lesson. Some unthinking rulers did not refrain from luxuries even when they were caught knee-deep in the quagmires of intrigues and insurgences.

Music Festivities Dominating the Royal Court

Muslim Rulers Indulging in Music Galas

- (3) *Indifference to Islam is Ruinous:* What happens when the Muslims say goodbye to Islam? An instructive moral emerges out of this field as well. The British set up a "prophet" of their own and many simpletons began to rally round him. No stone was then spared unturned to disfigure Islam and to disgrace the Muslims. Bitter consequences also followed when otherwise normal and sensible rulers and people became indifferent to basic theory and practice of Islam.
- (4) *Unity, Faith and Discipline Pays:* At the same time the Indian Muslim history also provides a far greater and a positive lesson. If the Muslims remain united, have faith in Islam and work like a disciplined team they can never be overpowered. They can then fight single-handed on more than one fronts and can achieve the most difficult goals. The Muslims of India stood united behind their great Quaid. They had faith in Islam. They fought against the British, the Hindus and their internal enemies in a disciplined manner. And they achieved their cherished goal.

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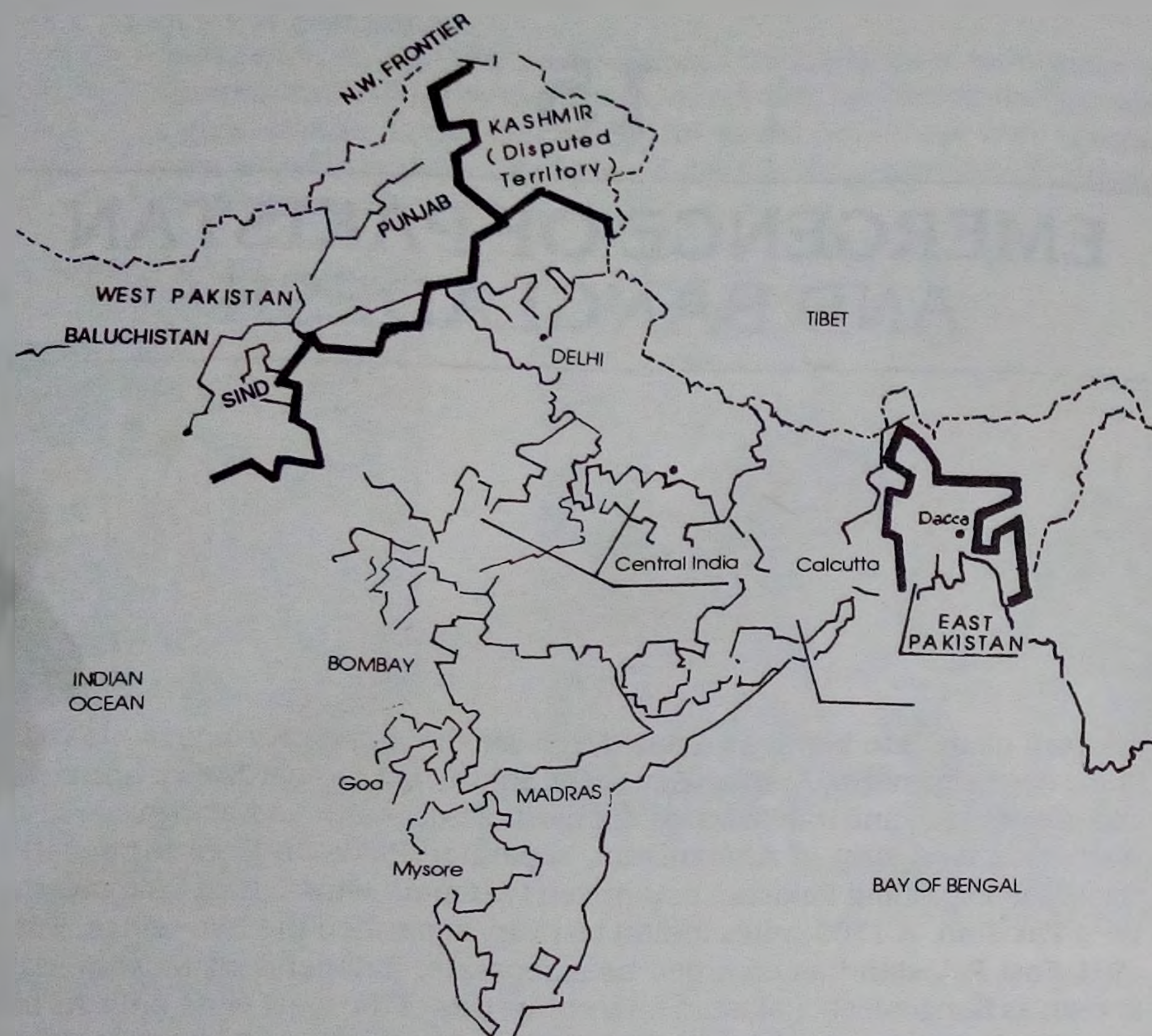
EMERGENCE OF PAKISTAN AND BANGLADESH

Pakistan came into being as a sovereign Muslim state on August 14, 1947. China lies to the north, Arabian Sea to the south, India towards east and south and Afghanistan and Iran towards the west of this South-Asian Islamic state. Wakhan, a land strip of Afghanistan, separated Pakistan from former Russia. In the beginning Pakistan comprised two main wings, East Pakistan and West Pakistan. A 1100-miles Indian territory separated the two wings. Since 1971 East Pakistan has emerged as a separate, independent Muslim state, known as Bangladesh. Pakistan now comprises of the west wing only. Its four constituent provinces are: Sind, Baluchistan, North-West Frontier and Punjab. Another vital part of Pakistan is the Federally-Administered Tribal Areas towards the north.

In 1947 when India was divided into two parts, India and Pakistan, it had been settled that all Muslim majority areas shall constitute Pakistan. However, with the connivance of the Hindus and the ruling British the dominant Muslim majority areas of Bengal and Punjab were also divided.

EARLY SETBACKS TO PAKISTAN So much so that even the control of the predominant Muslim majority area of Kashmir was also arbitrarily handed over to India.

After partition and independence the Hindus and Muslims living in each others' areas started migrating to their respective countries. During this gigantic process of mass migration bloody communal riots and unpre-



Map of West Pakistan and East Pakistan

cedented upheavals shook the entire area. Millions of people were massacred, countless women were abducted, innumerable homes were set afire and unbridled plundering became a favourite routine. It took a considerably long period of time for both the sides to settle down peacefully.

Pakistan received its first major setback when its founder, the first Governor-General and the first President of the first Constituent Assembly, Quaid-i-Azam Muhammad Ali Jinnah, expired on September 11, 1948. During those very days the Indian armies entered into the Muslim state of Hyderabad towards the south of India and occupied it forcibly. In the beginning of 1965 India invaded Pakistan's territory, Run Katch. But she was defeated. In September, 1965 again India invaded West Pakistan without even a formal declaration of war. Both sides occupied a few miles of each other's territories. The war came

Mass Muslim Massacres During Independence War

to a halt on intervention of the Security Council. Later on under the Tashkent Truce Pact both the armies retreated to their original lawful boundaries.

In 1971 India invaded East Pakistan. The small unit of Pakistan's army fought in defence of their territory. India, however, succeeded in occupying the whole of East Pakistan. After sometime the Indian occupation forces evacuated from the area. Thereafter that area started its new life as the free, independent Muslim state of Bangladesh. Relations between Pakistan and the newly-established state of Bangladesh remained estranged for sometime in the beginning. However, the fraternal ties between the two Muslim states are now quite cordial.

In the early years Pakistan remained entangled in a series of political, social, economic and administrative crises. It came under Martial Law thrice. Democracy has since long been revived in Pakistan. Several general elections have

THE PROGRESS AND THE PROBLEMS

been held. The democratic traditions of the elected majority rule, freedom of opposition, accountability of law, etc. are now taking firm roots in Pakistan's political life and national institutions.

Being basically an agricultural land Pakistan has made great strides in that sector. The industrial sector has also registered considerable progress. Contemporary Pakistan has a network of industrial units manufacturing the following: defence equipment, engineering goods, ships, cars, pharmaceuticals, surgical goods, electric equipment, sports goods, vegetable oils, soaps, sugar, tea, toothpastes, glass articles, fertilizers, textiles, cycles, paper, hardboard, match-boxes, construction material, foods and beverages,

cigarettes, etc. With Russian collaboration a huge steel mill is operating at Karachi. Quite a few atomic power houses have also been established. Space research is also progressing fairly well.

On the cultural and ideological side Pakistan is a real solid fort of Islam. From the very start of the Pakistan Movement the Muslims had taken the stand that they were quite a distinct people from the idolatrous Hindus of India. They were determined to have a separate and independent homeland of their own wherein they could ordain their lives in accordance with Quran and Sunnah. Ever since the inception of freedom Pakistanis have been endeavouring hard to promote the letter and spirit of Islam in all sectors of their everyday life. On February 22, 1974 the First Islamic Summit was held in Lahore. Pakistan now has a large network of public and private organizations and institutions promoting Islamic ideology. These organizations are adopting effective measures to inject the Islamic spirit in all departments of national life and economy. The Council of Islamic Ideology is Pakistan's biggest and the most high-powered religious organization. It is on the recommendations of this Council that the entire machinery of law and justice is being overhauled in the light of Quran and Sunnah. Steps are being taken to free the economic and financial systems of the ills of interest.

The national education system is also being patterned after the sublime ideals and noble traditions of Islam. Extremely creative work has been rendered in the field of Islamic arts and sciences. A Pakistani university has published a comprehensive encyclopaedia of Islam in thirty volumes in the Urdu language. This scholarly work is far comprehensive and far authentic than the two similar compilations published in Turkey and Holland. A number of universities in the fields of arts, sciences, medicine, engineering and technology are at work. Besides a well-staffed International Islamic University is also functioning at Islamabad.

From 1980 to 1989 Russian invasion of the neighbouring Muslim state of Afghanistan remained in full swing. As a result the number of the afflicted

Kashmiri Freedom – Fighters

Afghan refugees fleeing to Pakistan for shelter had risen to about 40,00,000. Although a very poor country, Pakistan did the maximum possible to accommodate these homeless millions. Presently some other problems Pakistan is facing equally earnestly are: (1) expediting a variety of measures for socioeconomic growth; (2) waging an effective war on illiteracy and ignorance; (3) liberating the portion of Kashmir under illegal occupation of India. In 1990 the Conference of the Foreign Ministers of the Muslim countries held at Cairo unanimously supported Pakistan's stand that Kashmir issue was to be settled justly in accordance with the relevant UN resolution; (4) clearing the mess in Sind created by Indian Hindu infiltrators; (5) implementing concrete measures for promoting public health and hygiene; (6) battling against a miscellany of social, cultural and economic evils like: addictions, unemployment, corruption, and sectarian, ethnic and regional distances.

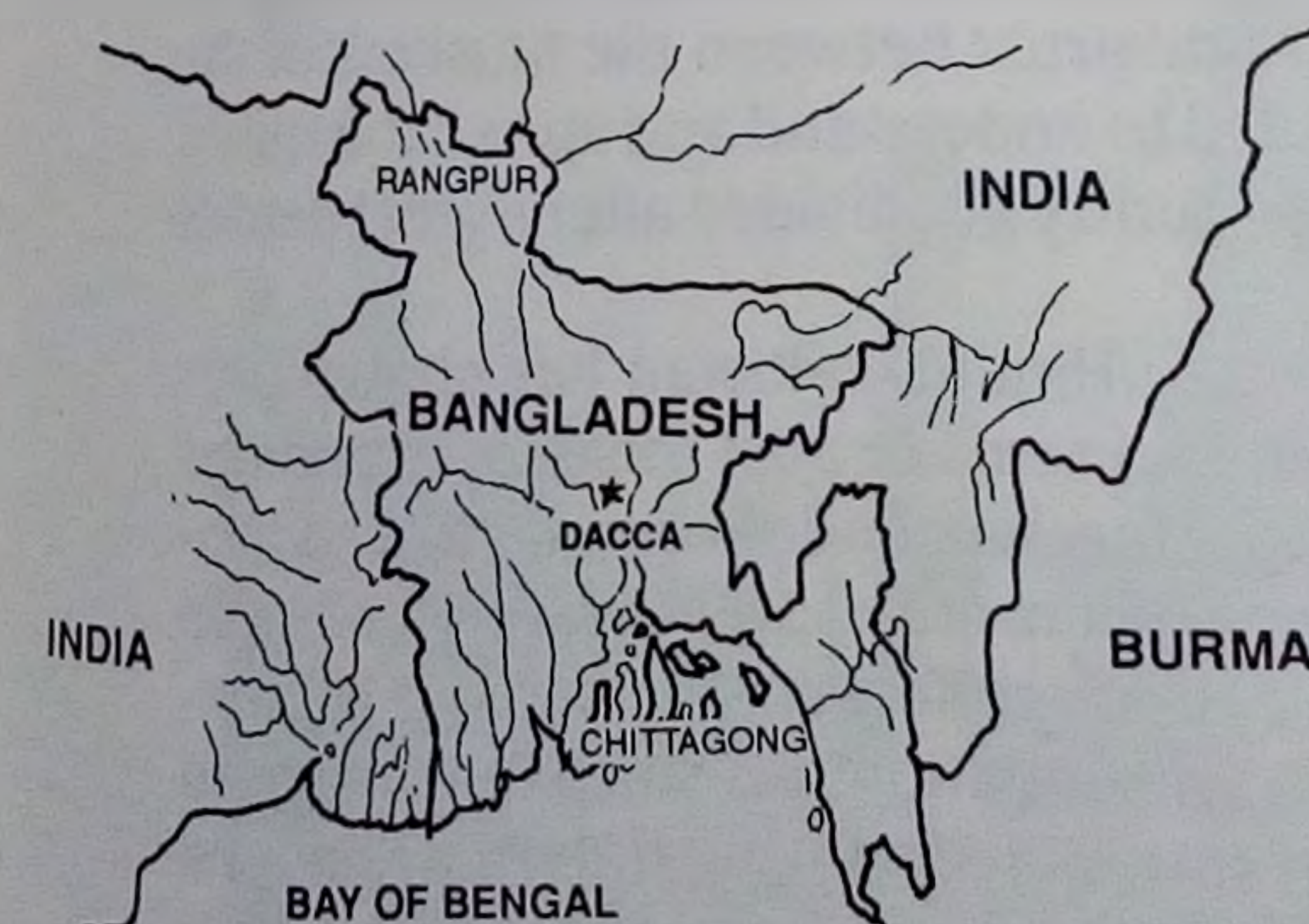
Bangladesh is a well-known Muslim state of South-East Asia. Its official name is People's Republic of Bangladesh.

THE AUTONOMOUS MUSLIM STATE OF BANGLADESH

India is situated to its north, east and west and the Bay of Bengal and Burma towards the south. Dhaka is the capital. Eighty-five

per cent of the population is Muslim. The minorities include Hindus, Buddhists and Christians.

Before independence and partition of the Indo-Pak subcontinent present Bangladesh used to be part of the undivided Bengal. Islam has played a vital role in its spiritual, moral, cultural and political history. Muslims conquered Bengal in the twelfth century. Islam flourished a great deal there because of the efforts of the Muslim missionaries. When Pakistan Movement started the Bengali Muslims participated in it with unusual zeal and zest. On the partition of India on August 14, 1947 this area formed part of Pakistan and was named as East Pakistan. As Hindus resented the idea of being sandwiched



Map of Bangladesh



A View of Dhaka

between two wings of a Muslim state they set out to create all sorts of mischief for the Muslims. They started generating ill-will and misunderstanding among the Muslims populating the two wings. Consequently the secessionist trends grew stronger and stronger in East Pakistan. In November, 1971 India invaded East Pakistan. On December 15 the same year Pakistani troops surrendered to the onrush of the invading Indian armies. The eastern wing of Pakistan was thus separated from the western. The former eastern wing then emerged as a separate independent Muslim state of Bangladesh.

Bangladesh has, no doubt, separated from Pakistan. But this has caused no difference to its cultural identity as a Muslim state. Movements for Islamic solidarity and renaissance are as active in Bangladesh as ever before. The country continues to participate and contribute to the efforts of all pan-Islamic agencies and organizations promoting unity and amity between all brotherly Muslim states.

Contemporary Bangladesh is facing all of its multifarious problems with courage and wisdom. It is in the frequent grips of severe cyclones and fierce floods which cause recurring damage to its life and economy. The government and people of Bangladesh, however, are busy solving all these and other problems with characteristic patience and prudence. In her efforts to solve the national problems Bangladesh enjoys the goodwill and cooperation of the entire Muslim world.

The recent history of Pakistan and Bangladesh also furnishes quite a few significant lessons. The biggest lesson is the dire need for remaining on the constant alert against wicked moves of the Indian Hindus which are no less

BIGGEST LESSON OF RECENT HISTORY

dangerous than the similarly poisonous strategies of the Jews and the Christians. Since long the Indian Hindus were actively engaged in dangerous conspiracies in East Pakistan. They were sowing the seeds of misunderstanding and mistrust between the Muslims of the two wings of Pakistan. The Muslims failed to understand and uproot the Hindu manoeuvres in time. Consequently the country got divided after a great deal of bloodshed.

After this mean act of the conspiring Hindus Pakistan has shown prudence in the matter. She has taken pains to remove past misunderstandings between Pakistan and Bangladesh. Pakistan has endeavoured hard to promote and cement relations with the new Muslim state. Such healthy measures have gone a long way in nullifying the evil aftereffects of the damage and devastation wrought by Indian atrocities. The situation has since long reverted to normalcy. The two brotherly Muslim states are enjoying fraternal relations and cooperation in all vital sectors of their life.

Encouraged by their past exercise of disruption and sabotage in East Pakistan Indian Hindus are presently pursuing the same strategy in Pakistan's province of Sind. If Pakistanis gain some lesson from the Hindu atrocities in East Pakistan the Sind situation can be saved more effectively. One thing merits attention here. Long time back when the Muslims arrived in India the Hindus were greatly moved by their spirit of Islamic brotherhood. Hindu society had been buried deep under the crushing yoke of its in-built caste system. The Shudras were not only maltreated but even extended animal-like treatment. Hindu life style was revolutionized by their living in close proximity of the Muslims. Following in the footsteps of the Muslims they also began to renounce their unjust caste barriers. That awakening is on the rise in India ever since the Muslim period. Unfortunately, however, some Indian Muslims, especially the neo-converts, had got the stigma of caste infection on account of their continuous association with caste Hindus. On migration to Pakistan they brought this caste infection along with them. The clever Sindi Hindus fanned such caste, creed, regional and ethnic prejudices and complexes among the Muslim settlers. They created havoc through those dirty divisive devices. It is heartening to learn that the Muslims of Sind have now begun to understand the grave consequences of this gruesome game of the Indian Hindus. That indeed is the biggest lesson the Muslims have learnt from their recent history.



Minar-e-Pakistan and Badshahi Masjid

16

MUSLIM STATES OF SOUTH-EAST ASIA

South-east Asia is world's most vital area. Some Muslim states are also situated in this region. These states command a great prestige in their region in general and in the Muslim world in particular. They enjoy a great fame in history. Light has been shed over Pakistan and Bangladesh in the preceding chapter. The present chapter deals briefly with the following four other Muslim states of south-east Asia:

- (1) the Republic of Maldives,
- (2) the Constitutional Monarchy of Malaysia,
- (3) the Sultanate of Brunei, and
- (4) the Republic of Indonesia.

Maldivian islands are situated in the Indian Ocean four hundred miles to the south of Sri Lanka. The official name of the country is the Republic of Maldives. It comprises, 2,000 small and big islands. None of these is bigger than four or

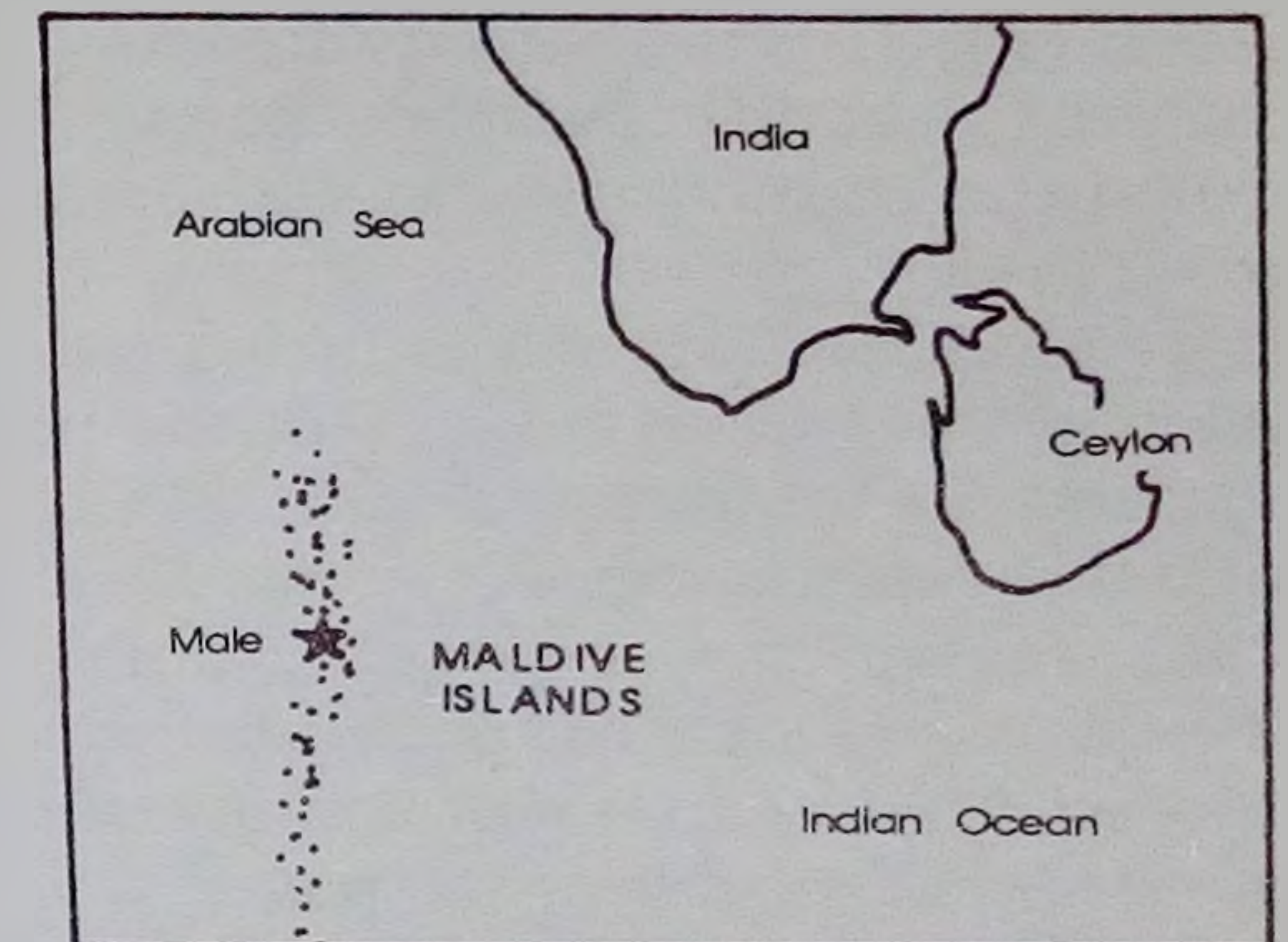
five miles. Underneath the islands are located volcanos in the ocean. As the level of the earth is too low fierce floods and severe storms often assume dangerous proportions.

Majority population is Muslim. The literacy rate is 82%.

ISLAMIC RULE IN MALDIVES

Millet, coconut and fruits are the main crops. Important industries include fishing, ship-building, coconut oil extraction, tourism, etc. In 1965 Maldives achieved complete freedom. Presidential form of government is current since 1968.

Islam reached Maldives during the first century Hijri through Arab traders. In 1214 all inhabitants embraced Islam at the hands of the Sufi saint, Abu al-Barakat Berberi. Even the Hindu ruler of those times, Dharam Sant, accepted Islam. He was renamed as Sultan Muhammad bin Abdullah. The Maldivians refer to this historic event as "the Spiritual Revolution". The famous Muslim tourist-historian, Ibne-Batutah, visited the islands during the fourteenth century. He even served the Maldivian government as a Qadi (Judge). His interesting travelogues throw a floodlight on the island's life-style. Excepting for brief ruling periods of the Portugese, the Dutch and the British, Maldives has always remained an independent Muslim state.



Ibne Batutah

Map of Maldivian Islands

Maldives is now in the grips of Islamic renaissance. Addressing a SAARC session in July, 1984 the republic's President, Mamun Abd ar-Rashid said proudly: "Islam is my faith. Islam alone is an ideal way of life. Islam is so dynamic and so adaptable that it can serve anyone, anywhere, anytime. Islamic system alone is suited to the human society." In November, 1984 the President laid the foundation of a Jemea Masjid complex, estimated to cost a total of seven million dollars. The biggest problem of Maldives is the constant fear that if the sea-level rises a bit further the entire country will be washed away.

Tourism is progressing rapidly in Maldives. This lively little island has been the centre of interest of many a genuine as well as fake tourist. From November, 1985 India has also started a sea service between Bombay and Maldives.

This south-eastern peninsula is surrounded by Thailand, Indonesia and Singapore. Kuala Lumpur is its capital. Seventy percent of the country is covered

by thick forests. Majority population is Muslim. Other religions include Buddhism, Hinduism and Christianity. Literacy rate is 72%.

THE MUSLIM STATE OF MALAYSIA

From times immemorial Malaysia has been a meeting place of diverse civilizations. With the passage of time it gradually assumed the shape of a dynamic centre of civilization which had a pleasant cultural impact on Arabia, Iran, India, Sumatra, Philippines and China. In 1292 the boat of the first European tourist, Marco Polo, sailed through this peninsula. In 1511 a Portuguese missionary, Albuquerque entered Malaysia with Bible in one hand and a sword in the other. His cherished wishes were imposition of Portuguese rule over the entire east and disrupting the Muslim trade between the east and Europe. He, however, failed to fulfil his dirty dreams. In 1641 the Dutch drove the Portuguese out of Malaysia and established their firm footing in the peninsula. The British also ruled the country for about a century. Malaysia achieved independence in 1957.

Modern Malaysia is facing two pressing problems: (1) The mounting struggle to curtail powers of the present constitutional monarchy and to expand parliament's powers; (2) Outlining and implementing various plans and projects for socioeconomic development. The main crops of Malaysia include rubber, rice, coconut and timber. Small industries have also been established. With a view to accelerate economic growth private sector has been accorded full freedom. Foreign investment has also been on the increase for quite sometime during the past.

Islamic principles and practices play vital role in island's everyday life. The recommendations made by the Islamic Conference to promote cooperation among the Muslim states are accorded high priority by the government and the people of Malaysia. An Islamic University has also been established since July, 1983. The same year the first Islamic bank was inaugurated under the name of Islamic Bank of Malaysia. This magnificent measure marks the beginnings of interest-free banking in Malaysia. The movement for Islamic renaissance is in full swing. It derives its inspiration from the organization of the young folk known as "the Muslim Youth Movement". This dynamic organi-



Map of Malaysia

Marco Polo

zation is active since 1972. Its attitude towards modernization is balanced and wholesome. Most of the Malaysian youth have been inspired by Iran's Islamic Revolution brought about by the great leader late Allama Khomeini. In recent years organized campaigns against corruption, malpractices, social injustice and several other ills and ailments have gained unprecedented momentum.



Kuala Lumpur's National Mosque



A View of Kuala Lumpur

This lovely little south-eastern state is situated in the Pacific Ocean. Its old name was Borneo. The present name is Brunei Dar as-Salam. It is ruled by a Muslim king, under the title of Sultan. Although small in size it is the richest

THE SULTANATE OF BRUNEI

land in the region. Brunei is rich in oil wealth. The per capita income is twenty two thousand dollars. Every fourth person owns a car. It is a tax-free land. All basic amenities of life are provided by the state free of cost. There is no charge on medical and educational facilities either. Literacy rate is 64%. A system of state pension for the aged and the handicapped is in vogue. Loans are extended freely to the citizens for purchase of articles of daily use.

Centuries back some Muslim traders had arrived in Brunei. It is those early traders who disseminated Islam in the country. Since then Islam has been the dominant religion. The Muslims form 60% of the entire population. In ancient times a diversity of tourists and traders had been visiting the place. In 1530 a visiting Dutch tourist wrote this about the country. "Brunei's king is very rich and powerful. The country is very peaceful and prosperous. Mutton, rice, corn and other commodities are available in abundance." Towards the beginning of the nineteenth century several European tourists and traders began to frequent Brunei. But the arrival of the British heralded an era of unrest, conflict and chaos. In 1905 Britain even occupied Brunei by force. Things,

however, began changing after the Great War. In 1984 Brunei achieved complete freedom from the yoke of British imperialism. She emerged on the world map as a sovereign Muslim state. It may, however, be remembered that the process of Islamization of life and economy had started in full swing even as early as 1963.

Brunei's main crops are rice and banana. Besides oil the important minerals include gas as well. Brunei's basic problem is severe labour shortage. It is, therefore, imported from Pakistan, India, Philippines and Malaysia. As this procedure creates a host of unpleasant problems the government disfavours import of labourers. In 1985 Brunei entered into a joint venture with Singapore for the establishment of an eight million dollar pharmaceutical plant.



Map of Brunei



Brunei Celebrating Prophet's Birthday

Standing strategically in between the Indian Ocean and the Pacific this great and gallant Muslim state is situated towards south-east Asia. Australian continent lies towards its south-east. In ancient times it was known as East India

MUSLIM RULE IN INDONESIA

Islands. In 1921 the freedom-fighters renamed it as Indonesia. The country comprises over four thousand islands which are mostly unpopulated. Most of the islands are dotted with volcanos. Indonesia is the biggest Muslim country of the world from the population point of view. Out of a total of 160 million people 90% are Muslims. Literacy rate is 67%.

Geographically Indonesia could be divided into four main parts: (1) Western Islands which include Java, Sumatra, Bunka, Madur, Borneo Balyun, etc; (2) Sonda Islands comprising Mali, Lumbuk, Somba, Taimur, Roti, Florus and Sumbava; (3) Eastern Islands including Saladesi and Malu; and (4) Islands comprising Western Irian, New Guinea, etc. The main crops are rice, walnuts, soyabeans, coffee, tea, coconut, spices and tobacco. The mineral wealth includes oil, tin, copper, gold, silver and coal. The most significant industries are food products, textiles, mining and oil refining.

The Indonesian culture dates back to the pre-Christ period. Hinduism and Buddhism were popular here during seventh and eighth centuries. The Muslim entered the land during the eleventh century. Islam attained an unprecedented popularity during twelfth and thirteenth centuries. In 1428 a famous Muslim missionary established the Islamic rule by defeating Java's ruler. However, that rule did not last beyond 1578. But when Ibne-Batutah visited the country in 1346 he had even then found Islamic government in Sumatra. From olden days various islands of Indonesia have been targets of militant Dutch and Portugese Christian missionaries. In 1511 Albuquerque raided Maluka under orders of the Portuguese king, establishing Portuguese rule over there. In 1595 the Dutch laid foundations of the Dutch East India Company in Taimur area. This ushered in an era of intrigues and insurgences against the native Muslims. The government of Holland forcibly occupied many Indonesian islands in 1795. Later on they conquered all the islands one after the other. They then changed the country's name to Dutch East India.

The situation went on deteriorating with the passage of time. The exploitative designs of the intruding powers became quite manifest to the local Muslims. Annoyed over the recurring external interferences a famous religious scholar, Imam Bonjole, declared a jihad in the beginning of the nineteenth century. In 1913 the Muslims established an organization, "Islamic Society" for their religious and moral welfare. As the organization gained unusual popularity the communists also set up their rival organization, "Peoples' Party". After the World War II Indonesia came under the Allies in 1945. In September, 1945 the British army invaded Indonesia but was defeated. Passing through various stages of Islamic renaissance and political emancipation Indonesia eventually won its freedom. On August 15, 1950 it emerged as a united, independent Muslim state. Dr. Ahmad Seokarno was elected as the first president of the new republic.

Indonesia has always been in the forefront of all national and pan-Islamic movements for the revival of Islam. From the very start its goal has been Islamic revolution. Students have played a vital role in the progress and development of their country. Currently the most worrying problem of Indonesia is the fact that a number of hostile Christian missionaries have again



started turning towards the land. According to the figures given by the renowned Muslim scholar, Dr. Ahmad Dedat, presently 650 Christian missionaries are actively engaged in converting innocent Indonesian Muslims to Christianity. Their most favourite traps to lure the naive Muslims are "hospitals", "schools", "youth clubs", "libraries", "recreation centres", "cultural associations", etc. Several contemporary Christian powers in the west are patronizing these shrewd missionaries rather liberally. Their target is to wipe out Islam and the Muslims from the whole of Indonesia. Consequently about 15 million ignorant Muslims are reported to have already been converted to Christianity thus far through different deceptive devices.

A study of the history of these four Muslim states of Southeast Asia yields a number of meaningful morals and lessons. Briefly mentioned below are some such significant lessons, one each from all the four of them:

SOME SIGNIFICANT LESSONS

- (1) *Need for Caution in Tourism Projects:* Islam is and shall always be predominant in Maldives as elsewhere. However, vigil and caution about the suspicious moves of all anti-Islamic powers is absolutely essential. India has earned worldwide notoriety in its hostile attitudes towards Islam and the Muslims. It is, therefore, imperative to keep a constant watch over the sea-service operating from India to Maldives under the label of "tourism". It is feared that the so-called tourist service may be meant to spread obscenity and laxity in a straightforward Muslim milieu. It may be further exploited as an equally-dangerous tool in India's expansionist designs and exploitative policies. The point merits priority notice that India is already engaged in "cultural sabotaging" in a number of Islamic states in the Middle-East. In 1990, for instance, India successfully organized a grand "beauty contest" in a girls school in Bahrain.
- (2) *Inspiring Experiment of Interest-Free Banking:* Malaysian youth derive their inspiration from Islam. They have been greatly impressed by late Allama Khomeini's Islamic Revolution taking shape in the brotherly Muslim state of Iran. It is also encouraging to note that they have struck a balance between the demands of Islam and modernism. Their experiment in interest-free banking is equally commendable. This great practical measure answers a vital need of the contemporary ummah. If the entire Islamic block follows this model as part of their official policies all Muslims are bound to gain tremendously.
- (3) *The Vital Problem of Labour:* God Almighty has blessed Brunei with a number of valuable natural resources. This indeed is a source of happiness for the entire Muslim world. The fact that the letter and spirit of Islam inspires the people and government of this country is also en-

couraging. But Brunei's labour problem causes concern. It is essential to keep a constant eye on the labour coming from without. They may bring with them the contagious infection of immorality, obscenity and addictions from their native lands and thus be guilty of polluting Brunei's life. A reliable remedy for local labour shortage is inculcating habits of hardwork and manual labour among the Brunei masses through educational institutions, mosques and the media.

- (4) *Nullifying Christian Missionary Traps:* The Indonesian Republic is set on to the path of peace, progress and prosperity. However, some foreign Christian missionaries have jumped into the field to create mischief. According to a report about 15 million naive Muslims have been lured into their traps by diverse devices. Such a serious situation warrants priority attention. Remedial measures need to be adopted at all levels to expose and nullify all those luring traps. The so-called "hospitals", "schools", "libraries" and "recreations" are the most commonly-exploited traps by such missionaries to rope in the naive Muslims. It is, therefore, imperative to keep strict scrutiny and control over all such mischievous missionaries and their luring baits.

These in brief are some of the most vital lessons that emerge out of a study of the four contemporary Muslim states of southeast Asia mentioned in this chapter. Presently the entire Islamic world is passing through a phase of revival and modernization. After some setbacks here and there Islam is reemerging as a supreme creative force. In order to make this rising tide of Islam more effective it is imperative to learn from events in the history of Islam with vigilant eyes. All dangers are to be avoided with caution and courage. All good leads are to be pursued further with prudence and patience. If all Muslim individuals and governments of the world study Islamic history from such a dynamic angle the possibilities of a speedy revival are bound to increase infinitely.

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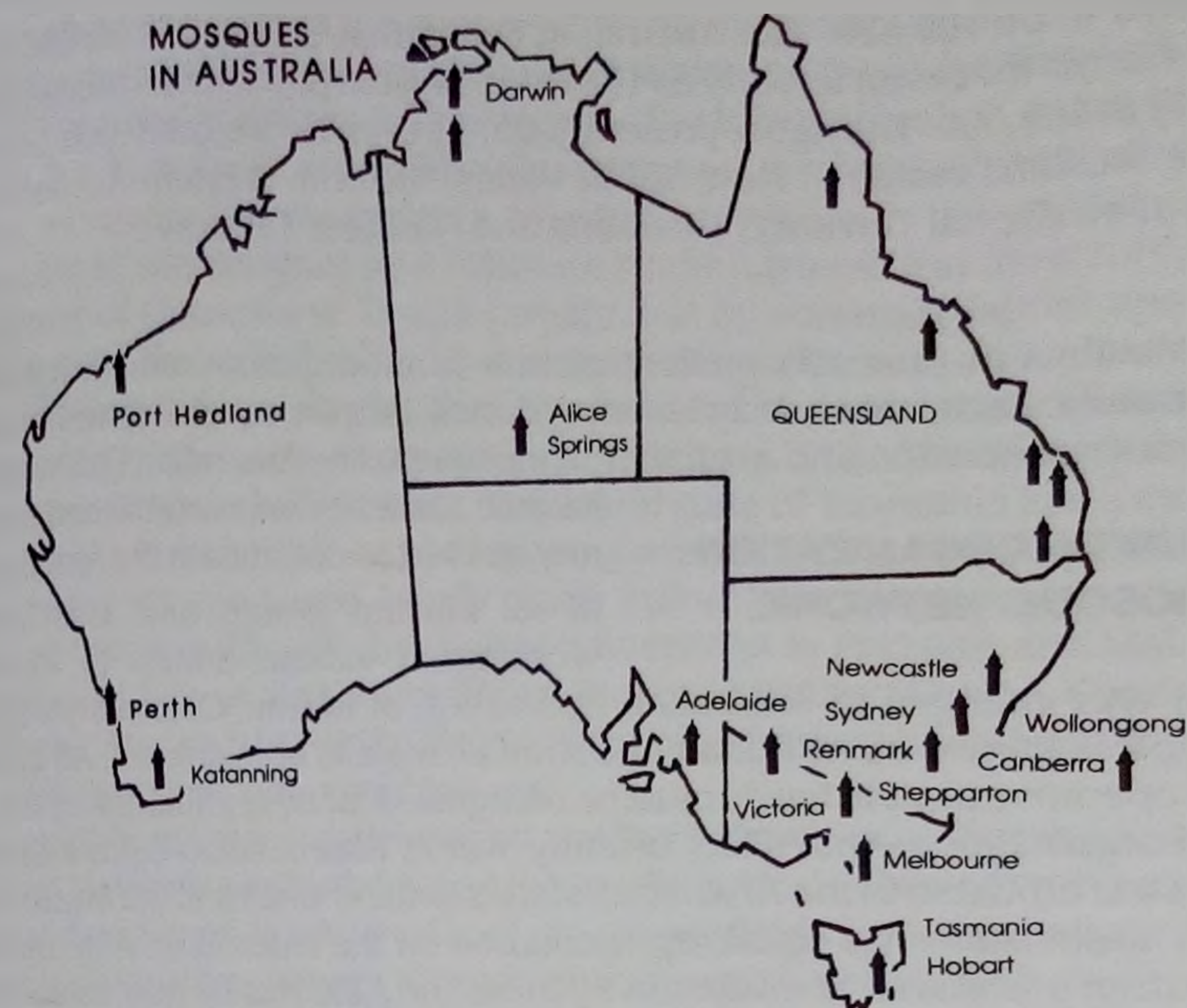
ISLAM ENLIGHTENS AUSTRALIA

Islam continues to enlighten the Australian continent with increasing force and fervour. The exact date when the first Muslim arrived in Australia has not been ascertained so far. However, the remains of settlements and cemeteries of the sixteenth century Macassar Muslim fishermen have been discovered in the southern coast of the continent. The recorded history of Islam in Australia dates from 1860 when a camel-handler, Dost Muhammad, arrived in Australia from Karachi. He was a Pathan who originally hailed from Kashmir. He brought with him two dozen Peshawari camels. He was scheduled to accompany Burke and Hills in their first-ever south-to-north crossing of the Australian desert. The two ill-fated explorers, however, perished in the highly hazardous journey. Although Dost Muhammad survived the tragic expedition he also lost his life in a later camel accident.

During the last half of the nineteenth century several Afghan cameleers were labouring on the Australian soil. They came to be known as Ghans, being a shorter form of Afghan. The Ghans were soon followed by streams of migrating Muslims from countries like: Albania, Yugoslavia, Turkey, Cyprus, Palestine, China, Jordan, Lebanon, Syria, Egypt, Saudi Arabia, North Africa, Pakistan, India, Bangladesh, Indonesia, Malaysia, Singapore, Fiji, etc.

STREAMS OF IMMIGRATING MUSLIMS

The early arrivals were mostly unskilled and semi-skilled labourers. Some of them were petty shopkeepers. They were, however, tough,



Map of Australia Indicating Location of Mosques

hardworking and resourceful. They were soon rated to be the most appropriate persons to venture into the inland Australia. Their services were also hired for building up the first overland telegraph line across the continent from Adelaide to Darwin. At later stages these early Muslim settlers also assisted in the building up of the trans-Australian railways. Thus right from the earliest phases of their settlement in Australia the Muslim immigrants were making substantial contribution to the process of exploration and development of the continent.

The termination of World War II saw a steep rise in migration. From 1945 to 1988 there was a rising stream of migrants from a large number of Muslim countries. The new arrivals included 41,470 from Turkey, 21,080 from Indonesia, 18,500 from Egypt, 5,950 from Syria and 5,370 from Pakistan. Quite a few hailed from other countries like: Yugoslavia, Lebanon, Malaysia and Singapore. The immigrants from south and south-east Asia included a high proportion of professional personnel and skilled technicians. There were also those who had come for higher education and training.

The Muslim population of Australia has been rising steadily over the years. They now constitute the largest minority group in the continent. According to the 1986 Australian population census their number was officially

reported to be 109,523. The Australian Federation of Islamic Councils, however, claims that even as early as 1980s the Muslim population stood approximately at 250,000. The figure presently stands even closer to 300,000. Majority of the Muslims reside in New South Wales, Victoria, Western Australia, the Australian Capital Territory, Tasmania and Northern Territory.

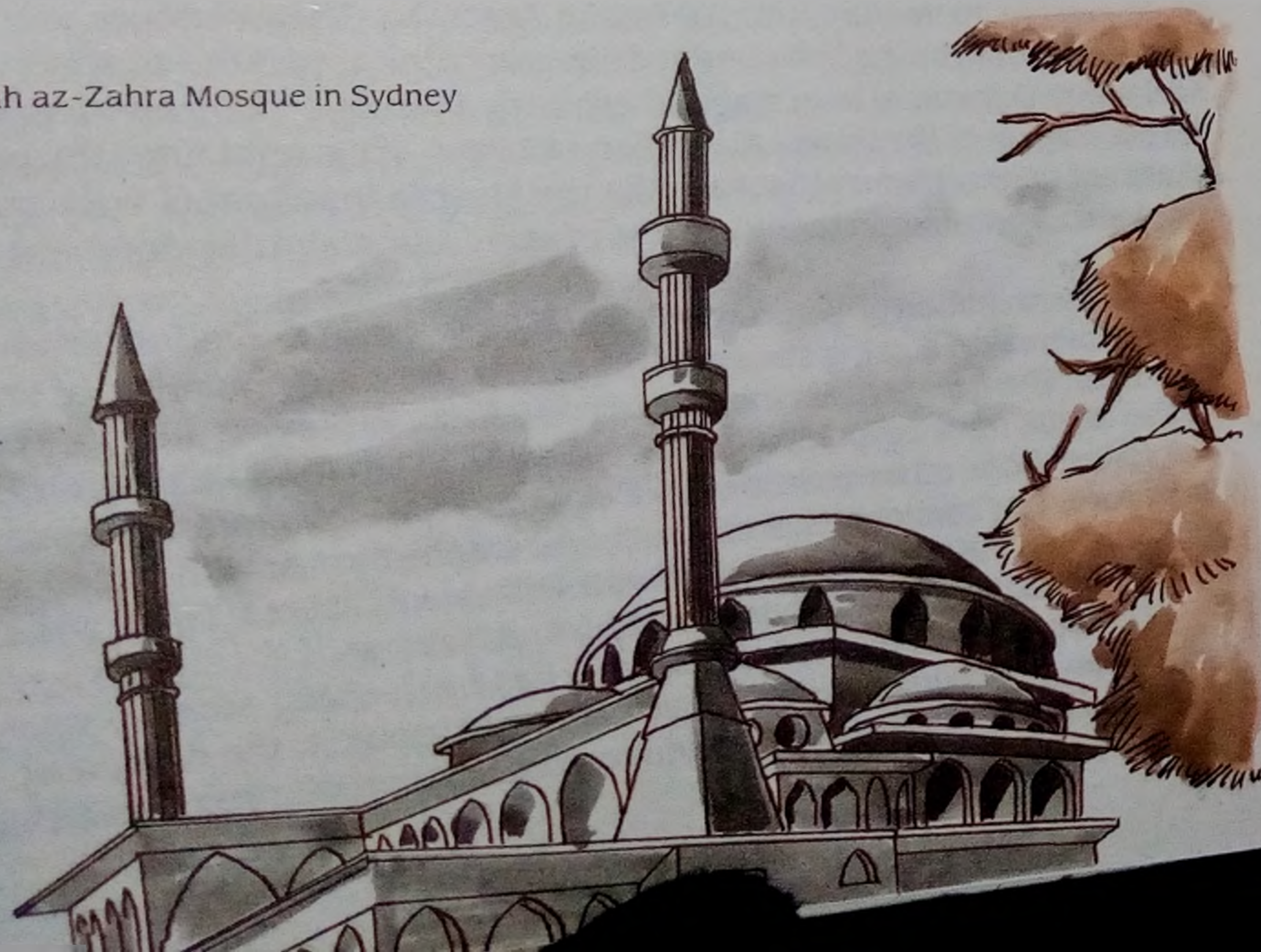
The Muslims in Australia present picture of an organized and enlightened community. Each state has an Islamic council, Islamic cultural centre, Muslim students' association and a number of mosques. The Australian Federation of

COMMUNITY ORGANIZATION AND MOSQUE NETWORK

Islamic Societies was established in Sydney in 1964 to coordinate the functioning of all Muslim groups and associations working in various states. In 1976 its name was changed to Australian Federation of Islamic Councils (AFIC). In Arabic it is known as Al-Ittihad al-Ustrali Lil Majalis al-Islamiyah. All Islamic units operative at state levels must be recognised for their affiliation by the national organisation – the AFIC. Currently over 70 Islamic socio-cultural associations are affiliated to the AFIC. Each state Islamic council and the Muslim students' association has equal representation on the federation. A permanent federation secretariat is located in Sydney. The AFIC has by now established itself as a symbol of unity and power of Islam and the Muslim ummah in Australia.

Presently a network of well-organized mosques are operating in the en-

Fatimah az-Zahra Mosque in Sydney



tire length and breadth of the continent. According to an old survey there are 15 mosques in various parts of New South Wales. Of these the Imam Ali Mosque at Lakemba in Sydney is the biggest. It was built through a donation of \$1200,000 from the Saudi Arabian Government. Victoria has ten well-established mosques. The magnificent mosque at Brisbane, the capital city of Queensland, was designed by a Pakistani student studying architecture at the University of Queensland. It was constructed by voluntary labour and contributions by the local Muslim community. Some mosques have also been raised at former churches purchased by the local Muslims. Western Australia houses one of the early mosques constructed in 1905. The first mosque in South Australia was built in 1899. The island state of Tasmania has a mosque at its capital, Hobart. Well-organized programmes for the training of the mosque Imams are conducted locally. Such training programmes are also organized overseas through the Islamic universities in Pakistan and Malaysia. Professional help is also sought from Regional Islamic Dawah Council for Southeast Asia and the Pacific (RIDCSEAP), World Assembly of Muslim Youth and other international organizations.

Apart from the five daily prayers and the normal socio-cultural activities Prophet Muhammad's birthday and the two Eids are celebrated with great fervour and rejoicings. Where mosques are not available in the immediate vicinity the local Muslims manage to organize congregational praying sessions and cultural functions in any available place suited for the purpose. Thus, for instance, while attending a UNESCO conference in Sydney in 1979 the present author enjoyed the honour of leading the Friday congregational prayer at the campus of the MacQuarie University. Quite a large number of the non-Muslims also showed unusual interest in the Adhan, the Khutbah and the graceful congregational prayer.

The first full-time Islamic primary school in Australia was established in May, 1983 at Coburg, an inner suburb of Melbourne. One million dollars were provided by the Saudi Arabian Government. The AFIC purchased a former church

GROWTH OF EDUCATION AND CULTURE

school building and the foundations were thus laid for a well-organized Muslim school. The school follows a normal Australian primary school curriculum with an appropriate emphasis on Islamic studies, history and Arabic language. Enrolment was started in 1983. The following Islamic schools are also operating effectively: (1) Malek Fahd Islamic School, Greenacre, (2) An-Nuri Islamic School, Lakemba, and (3) Muslim Community School, Thornlie. Two colleges have also been established: (1) Arkana College, Kingsford, and (2) Werribee Islamic College, Werribee.

In 1990 the AFIQ also established a National Islamic Education Commission. The purpose was (i) to standardize and streamline the curriculum in all

the Islamic schools and colleges, and (ii) to facilitate procurement of the needed funds from the government and the community sources.

Quite a number of well-organized Islamic cultural centres, mostly attached to the mosques, have also been established. In 1978 the Australian Government donated a piece of land in the Northern Territory at Darwin for the construction of an Islamic centre. The project was completed by the local Muslim community in 1979.

Periodic Muslim youth camps are also organized in several states. Such camps provide religious and cultural orientation to the mosque Imams, the school teachers and the community workers.

A large number of Australians are utterly ignorant of Islam. Lack of proper knowledge often becomes basis of undue misunderstandings, prejudices and discriminations. Sometimes Muslims suffer such taunts as: "Why don't you get

back on your camel." Some neo-converts also often display lack of basic knowledge about Islam. In order to meet all these deficits and deficiencies the Australian Muslims are concentrating on Dawah or dissemination of Islam.

EFFORTS FOR DISSEMINATION OF ISLAM

To achieve their goals they organize, small meetings at private residences and mosques and arrange lectures on the fundamentals of Islam. Special lectures, seminars and conferences are also organized frequently. Often guest speakers from overseas are invited. Local Muslims are also encouraged to speak on Islam to special interest groups. Muslim community leaders are brought together to discuss and solve the problems facing the Muslims.

In order to improve the image of Islam liaison with the media, the government and the public is maintained methodically. Carefully-worded reading material is circulated to dispel misrepresentations about Islam. The AFIC brings out the following two publications: (1) *The Australian Minaret*—a twice-yearly journal publishing in English, Arabic, Turkish and a local language,

An Australian Embracing Islam

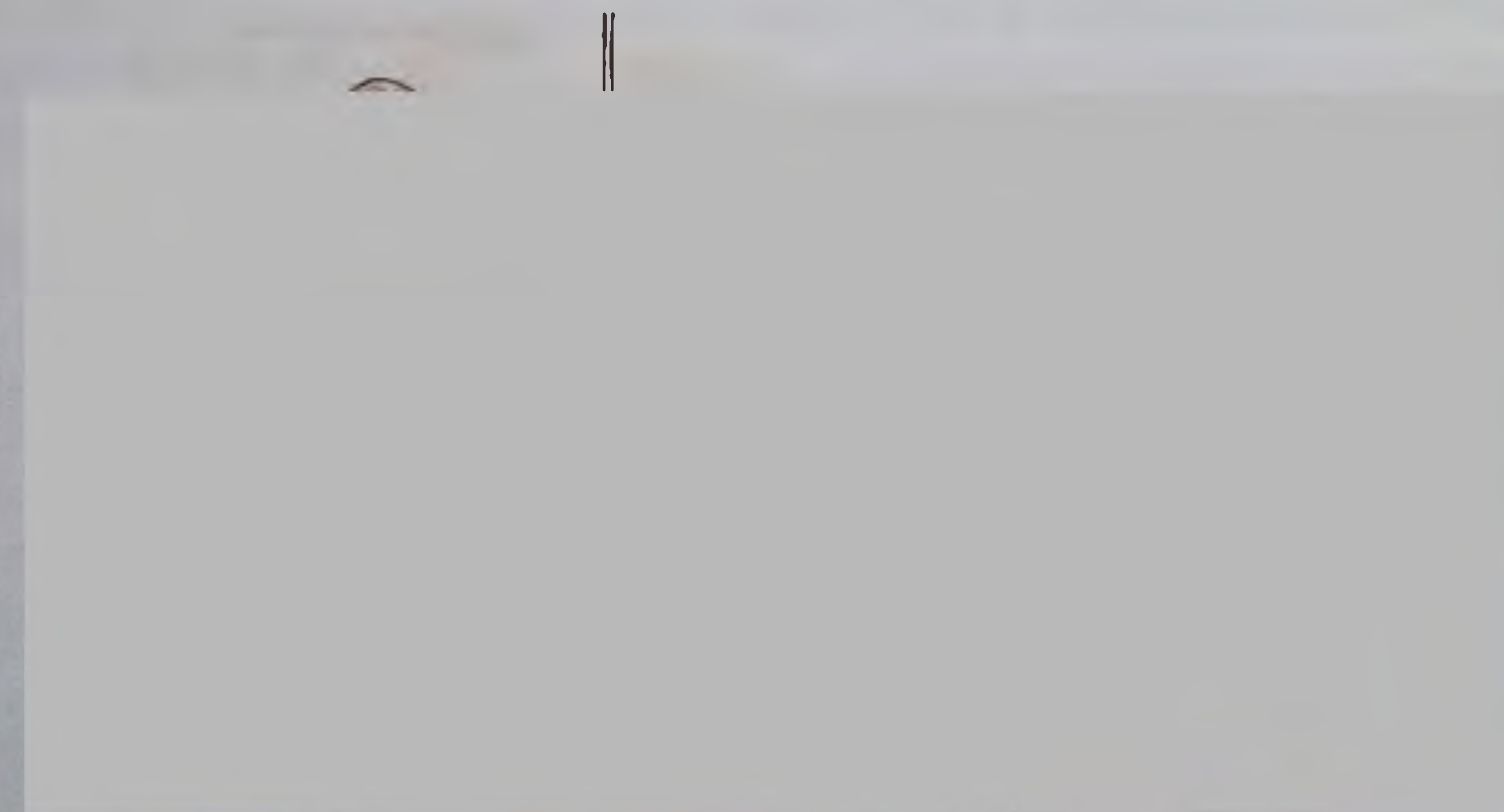
Serbo-Croat; (2) *The News Update*—a quarterly newsletter in English. The following three publications also go a long way in furthering the dawah objectives: (1) *Al-Oud Aplallah*—monthly journal of the Lebanese Muslim Association, in English and Arabic, (2) *The Bridge*—a quarterly publication of the Islamic Council of New South Wales, mainly giving news, and (3) *Al Qibla*—a bimonthly magazine of the Islamic Council of Victoria.

Right from the era of the cameleer Muslims the Australian Muslim community has been earnestly involved in the development of the continent. It is those very strong and sturdy Muslims who opened up new vistas for exploration and

MUSLIMS PROMOTING DEVELOPMENT AND EXPORTS

discovery of unknown interiors of the rough and rugged deserts and forests. They contributed substantially to the growth of telegraph and railway services.

Currently one of the significant trade activities of Australia is massive export of live animals and processed meat products. From July, 1988 to June, 1989, for instance, the exports of these products were worth over \$ 2200 million. Over \$ 300 million of this trade is with the Muslim countries like Saudi Arabia, Kuwait, the United Arab Emirates, Qatar, Oman, Beh-



Muslims Preparing Zabiha Meat Products for Export

rain, Jordan, Indonesia, Malaysia, etc. who insist on proper fulfilment of the Islamic religious slaughter requirements (Halal). The certification of Halal observance is provided by AFIC. In 1983 a national system of Halal certification to cover all meat production and export to the Muslim world was introduced. Apart from ensuring supply of proper Zabiha, the Halal certification service has generated income for the Australian Muslim community.

The history of Islam in Australia is full of fascinating details. Some of the major lessons provided by that big huge continent are as follows:

- (1) Role of Commitment of the Muslim Settlers;
- (2) The Fruits of Planned Endeavours;
- (3) Results of Patronization by Muslim States, etc.

LESSONS FROM THE AUSTRALIAN HISTORY OF ISLAM

Role of Commitment: The early Muslims in Australia were no more than plain cameleers and poor labourers. Yet their hearts overflowed with a deep sense of commitment and enthusiasm for Islam. Their unique missionary zeal and zest stimulated local interest in Islam. They were later joined by more enlightened Muslim settlers. With the passage of time the process of dissemination of Islam went on assuming a more and more dynamic shape. Eventually the Australian Muslims rose to the status of the biggest minority and the most enlightened community of the continent. Australian life and economy has also gained tremendously by the unusual developmental potential of the Muslim population.

Planned Endeavours: After laying solid foundations of Islam on the soil of the Australian continent the Muslims started proceeding according to a system of planned projects and programmes. Mosques, cultural centres and educational institutions were opened methodically. Their activities were regulated and harmonized by a well-organized coordinating body, the AFIC. Consequently the inherent dynamism of Islam soon began to provide a unifying force for the local Muslims. It also acted as a source of unique inspiration for the native non-Muslims.

Patronization by Muslim States: Planned and enthusiastic efforts at internal, national levels are, no doubt, indispensable for the germination and growth of new ideas and values. But if such missionary endeavours are patronized periodically by the Muslim states the cherished goals are bound to be achieved much more speedily and effectively. Such a patronization has actually worked wonders in Australia. This is an eye-opening lesson from the Australian history of Islam. It should provide inspiration for all other Muslim states and organizations.

18

ISLAM IN RUSSIA AND CHINA

What is the present position of Islam in contemporary Russia and China? In order to provide a perspective answer to this vital question this chapter presents summary of an up-to-date history of Islam in these two famed states of the world.

HISTORY OF ISLAM IN RUSSIA

The long history of Islam in Russia is grand and glorious as well as doleful and dreadful. Many stringent steps were taken against Islam and the Muslims during and after the Russian Revolution. Those tough and tight measures, however, failed to wipe out the Muslims and their rich cultural heritage. On the contrary the present position rather confirms the fact beyond doubt that like all other Muslim regions of the world the Russian Muslim areas are also in the grips of a rising wave of awakening. Despite strict Russian censure of the media the entire world has known by now how vigorously the people of the Muslim majority areas of Russia have asserted their separate political identity and revitalized their distinctive cultural heritage. The more recent upsurges in all the Muslim states of Russia are simply eye-opening for everyone. All awakening movements among the Russian Muslims have always been distinctly Islamic in letter and spirit.



Map Showing Muslim Majority Areas of Central Asia

Islam entered on the Russian scene in the seventh century A.D. (first century A.H.). Even during the Rightly-Guided Caliphate at Madina the Muslim armies had started making penetrations into the Russian soil. In 642 Azerbaijan came under Muslim control. The Muslims also occupied the extreme border town of Darbund in 658. After the conquest of eastern Caucasia (Qafqaz) Islam began to spread in these areas without any resistance. The Muslim armies crossed river Oxus in 673. Bukhara fell to the Muslims in 674.

ISLAM AND MUSLIMS IN RUSSIA

The series of such conquests went on uptil the tenth century when Islam became the most popular religion in the entire central Asia. With the passage of time these very areas began to be considered as the main centres of Islamic civilization and culture. Thereafter Islam's popularity went on increasing in the whole of Russia. Such developments inspired and encouraged missionary activities of the Sufi saints of central Asia and Qafqaz.

Unfortunately, however, Russia had a tight grip over the Muslim territories from the middle of the sixteenth century to the beginning of the twentieth. But despite her oppressive operations there was never any decline in the spread and popularity of Islam in Russia. The pace of Islam's dissemination maintained a high momentum in eastern Russia. The Russian Muslims of these areas maintained their brotherly links with the rest of the Muslim world for quite a long span of time. Central Asia and Qafqaz played a vital role in promoting Islamic civilization and culture for full one thousand years. These areas enjoyed the same honours in the rise and glory of Islam as have gone to the lot of Turkey, Iran, Afghanistan and the Indo-Pak subcontinent. Taimur's capital was Samarqand. From the literary point of view Persian became popu-



Taimur Lane



Uzbeks Visiting Taimur's Tomb

lar in Bukhara for the first time. Khawarizm was the ancestral city of the renowned Muslim physician-cum-philosopher, Avicenna.

After the Russian Revolution of 1917 the Russian Muslims faced a highly hazardous situation. The leaders of the communist revolution were deter-

MOVEMENTS FOR AUTONOMY

mined to impose such an authoritarian system over entire Russia as was totally hostile to the religion and traditions, civilization and culture, politics and polity of the Muslims. Around 1924 a tough and tight iron curtain was imposed on the Muslim areas. Consequently the Russian Muslims got dissociated from the rest of the Muslim world.

Immediately after the start of the regular official moves against Christianity in Russia severe series of organized onslaught started against the Muslims in 1928. In Spain the inimical efforts to eliminate Islam and the Muslims after their downfall had yielded great success. But it was quite different in Russia. All Soviet attempts at uprooting Islam and the Muslims failed flatly. The period of the Russian Iron Curtain from 1928 to 1968 was the most painful tragedy of the Russian Muslim history. During that perilous period attempts to lure Muslims away from Islam and their forcible conversion to communism became a recurring routine with those in power.

Tyranny and oppressive measures gave birth to a wave of new awakening among the Muslims. Movements for independence and self-determination erupted all over the Muslim areas. Among those freedom movements the guerilla organization called "Basmachi Movement" is quite well-known. Unfortunately, however, the Russian Muslims got entangled into the wilderness of mutual differences and dissensions, rifts and conflicts. They were then unable to defend themselves as a united block. Consequently all Muslim areas were forcibly annexed to the Russian territory one after the other.

Ever since Russian occupation of the Muslim territories the Soviet Union had utilized all possible devices to put an end to the distinct spiritual, moral, cultural and political identity of the Muslims. All sorts of traps of atheism, baits of modernization and lures of lewd recreations had been tried in quick succession. These dirty devices, however, failed in toto to dissociate the Muslims from the main stream of their religion and traditions and to get them merged into the blind ocean of communism.

It now appears that no power on earth can diminish or destroy Russian Muslims' inherent commitment to their religion and civilization. An illustrative example is the recent upsurge in Azerbaijan which erupted in 1989. It was backed by the most popular political organization of the Soviet Azris, the Jamiat-e-Watan (Patriotic Front). Even the most savage "Tank Diplomacy" of the tumbling Russian empire failed rather miserably to quell this historic uprising. In Uzbekistan a new underground organization, "Islamic Party" had been formed. It called for a federation of all Islamic Central Asian republics independent of Moscow. In 1990 even Tajikistan joined the great upheaval. Its capital, Doshambe, was the scene of the most violent political demonstrations against Russian communism. Thus republic after republic came under the powerful grips of the Islamic awakening. The eagerly-awaited day dawned at last. The year 1991 saw the disintegration of the Soviet Union and complete collapse of world communism. With this has started a new era in the history of the Russian Muslims. The famed Muslim states of Central Asia have declared their independence. They are cementing their broken ties with the rest of the Muslim world. They have been admitted as members of the Organization of Islamic Conference.

The independence of these six Central Asian Muslim republics is a great landmark in the contemporary history of Islam. Some of their basic facts are given below:

ASIA'S MUSLIM HEARTLAND

<i>Name of the State</i>	<i>Capital</i>	<i>Population</i>
(1) Azerbaijan	Baku	7,145,600
(2) Kazakhstan	Alma-Ata	16,690,300
(3) Kirghizia	Bishkek	4,372,000
(4) Tajikistan	Dushanbe	5,400,000
(5) Turkmenistan	Ashkhabad	3,621,700

(6) Uzbekistan

Tashkent

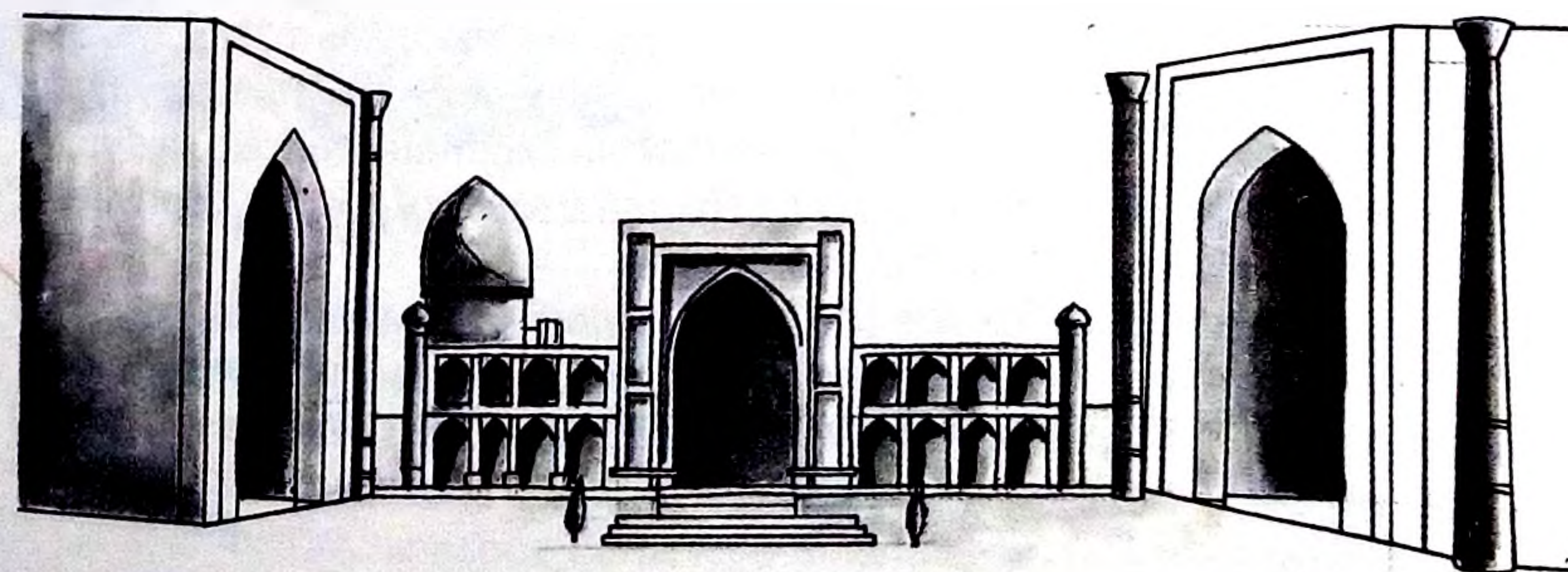
20,322,000

In addition to these Muslim majority areas a large chunk of the population in Kremia is also Muslim. They are Tartars. Apart from touching Kazakhstan their frontiers are also joined to Iran and Afghanistan. Otherwise too these Russian Muslims resemble more their co-religionists in the neighbouring Muslim countries rather than the Soviet communists.

All of these sovereign Muslim states enjoy some God-given distinctive advantages as compared to the rest of Russia. Some such unique boons are:

- (1) *Significant Strategic Setting:* By virtue of their close location to Iran, Afghanistan, Persian Gulf and Pakistan the special political and military significance of these areas looks quite manifest. Russia in particular and the rest of the world in general can never overlook this significant strategic setting of these territories.
- (2) *Mineral and Agricultural Wealth:* These areas have been blessed with valuable natural resources. World's largest gold mines lie in Uzbekistan. Azerbaijan's Baku has the biggest oil fields. Similarly desert areas of several Muslim territories have huge reservoirs of minerals, gas and oil. From the agricultural point of view these areas are not only self-sufficient but also the major sources of food supply to the rest of Russia. Unfortunately, however, it is these very areas where the Muslims had been subjected to a pathetic state of utter economic deprivation.
- (3) *Population Growth Factor:* Due to a strong hold of the Islamic traditions family planning had met with little success in the Muslim areas. Consequently their population growth rate was five times higher than the average Russians. The unusually high rate of population growth had also generated apprehensions that in times to come the Muslims may form majority in the entire Russian setup. This basic demographic factor was a unique advantage favouring the Russian Muslims.

According to the 1918 Constitution all Russian nationals are guaranteed complete religious freedom. Yet religious preaching had been banned. All sorts of anti-religious propaganda was encouraged. Under flimsy pretexts



Historic Monuments of Muslim Central Asia

Islam was commonly subjected to the worst possible criticisms. In spite of all that, however, the Russian government always remained highly suspicious and apprehensive of its Muslim population. The Muslim areas do have a network of mosques, religious education institutions and cultural centres. But extremely subtle and severe restrictions had been imposed on the religious festivals and gatherings of the Muslims. All sorts of wicked devices were employed to keep the Muslims aloof and even estranged from the rest of the ummah. One of the mysterious anomalies marring the past Russian foreign policy baffled all understanding. On the one hand Russia desired to win sympathies of the Middle-East Muslims as a part of her anti-American measures. Simultaneously, however, it never refrained from a repressive and even barbarous policy towards its own Russian Muslims of Central Asia as it had done with the Muslims of Afghanistan during the recent past.

The tempo of the growing Muslim awakening proved beyond any shadow of doubt that the situation was slipping fast beyond Russian control. It is really unfortunate that instead of understanding the dynamics of these upsurges

ACCUSATIONS OF FOREIGN INTERVENTION

Russia was all along resorting to play up "the foreign hand scenario". At one time it put the blame on a triangle of conspiracy against the Soviet Union. It alleged that a trio comprising the following foreign powers was instigating the upsurge in the troubled Muslim states: (1) Pakistan's

Inter-Services Intelligence (ISI), (2) the United States' Central Intelligence Agency (CIA) and (3) Afghan Mujahidin's organization, Hizb-e-Islami, headed by Gulbadin Hikmatyar.

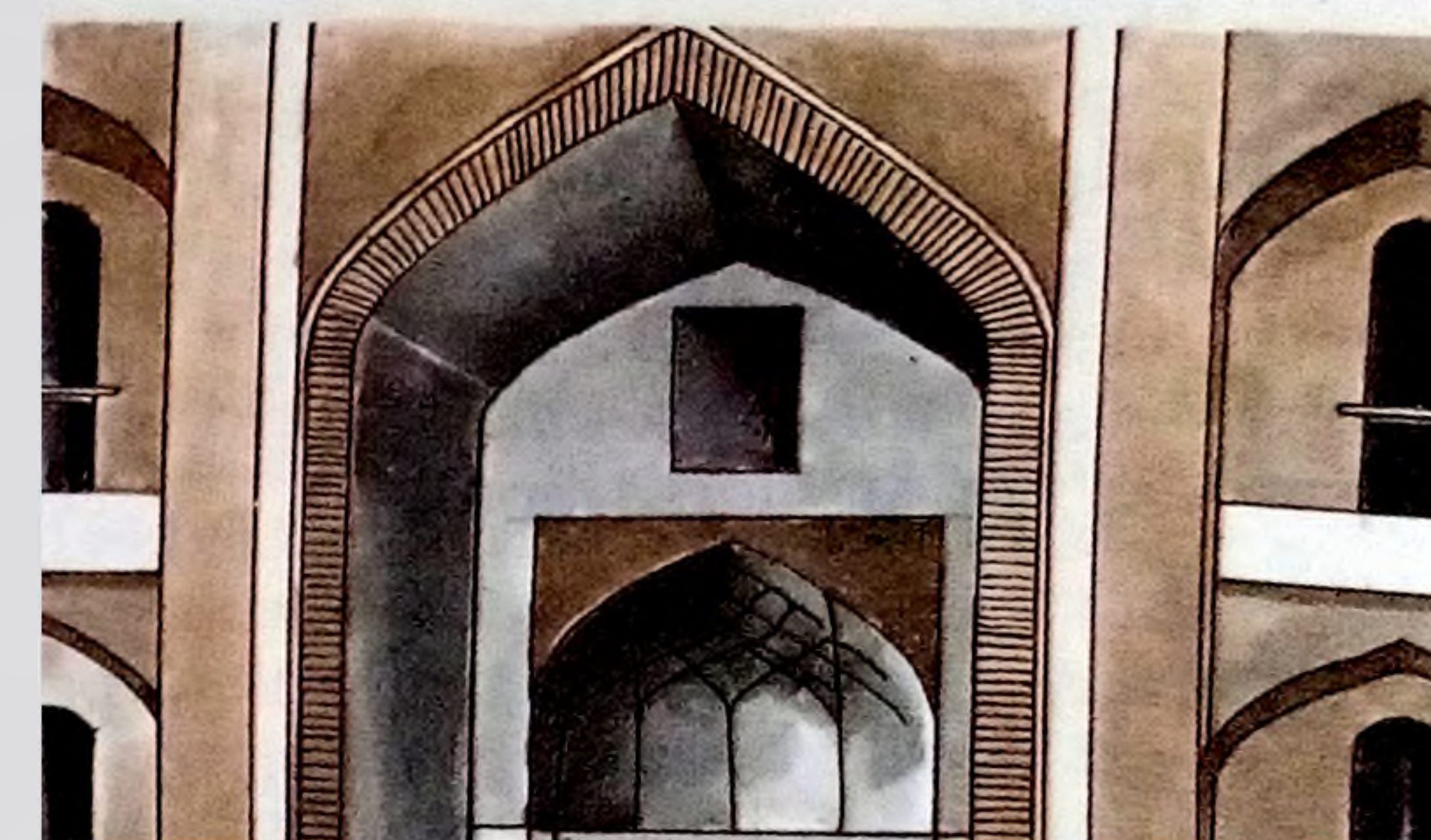
The accusation of foreign intervention looked utterly absurd in the face of real facts. It is Russia and Russia alone which was actually responsible for all that was happening within the Muslim states. The two major factors responsible for the more recent unrest and uprising were as follows: –

- (a) *Economic Exploitation of the Russian Muslims:* Despite their rich natural resources all the Soviet Muslim republics had been purposely kept backward. They looked like typical colonies of the vast Russian empire. They were obliged to export their raw materials to the developed Russian republics for paltry returns. They were constrained to import everyday consumer goods from them at exorbitant prices. This unjust and imbalanced situation had sown the seeds of poverty, deprivation, frustration and unrest in these states.
- (b) *Systematic Suppression of Muslim Culture:* The other main factor was the constant cultural suppression of the Muslim population. All sorts of the alien Russo-European cultural patterns and practices were being imposed on them rather unthinkingly. The Muslims felt like living in a foreign land.

The most painful aspect of this cultural suppression was the fact that a variety of shrewd and irrational measures were being constantly adopted to alienate the Muslims of these republics from the rest of the Muslim world. However,

RISING STRENGTH OF RENAISSANCE

like the Chinese Muslims the Russian Muslims were becoming growingly fond of cementing their fraternal bonds with the Muslim world. To fulfil this dream they had constituted strong Islamic organizations. The mounting wave of autonomy gripping the Muslim state of Azerbaijan and other Muslim states had upset the Russian plans. The Russian Muslims remained more resolute than ever before to regain religious, political and territorial independence from the iron curtain.



The Principal

A Muslim Madrassah

The other concrete proofs of the growing strength of the rising wave of renaissance among the Russian Muslim republics were:

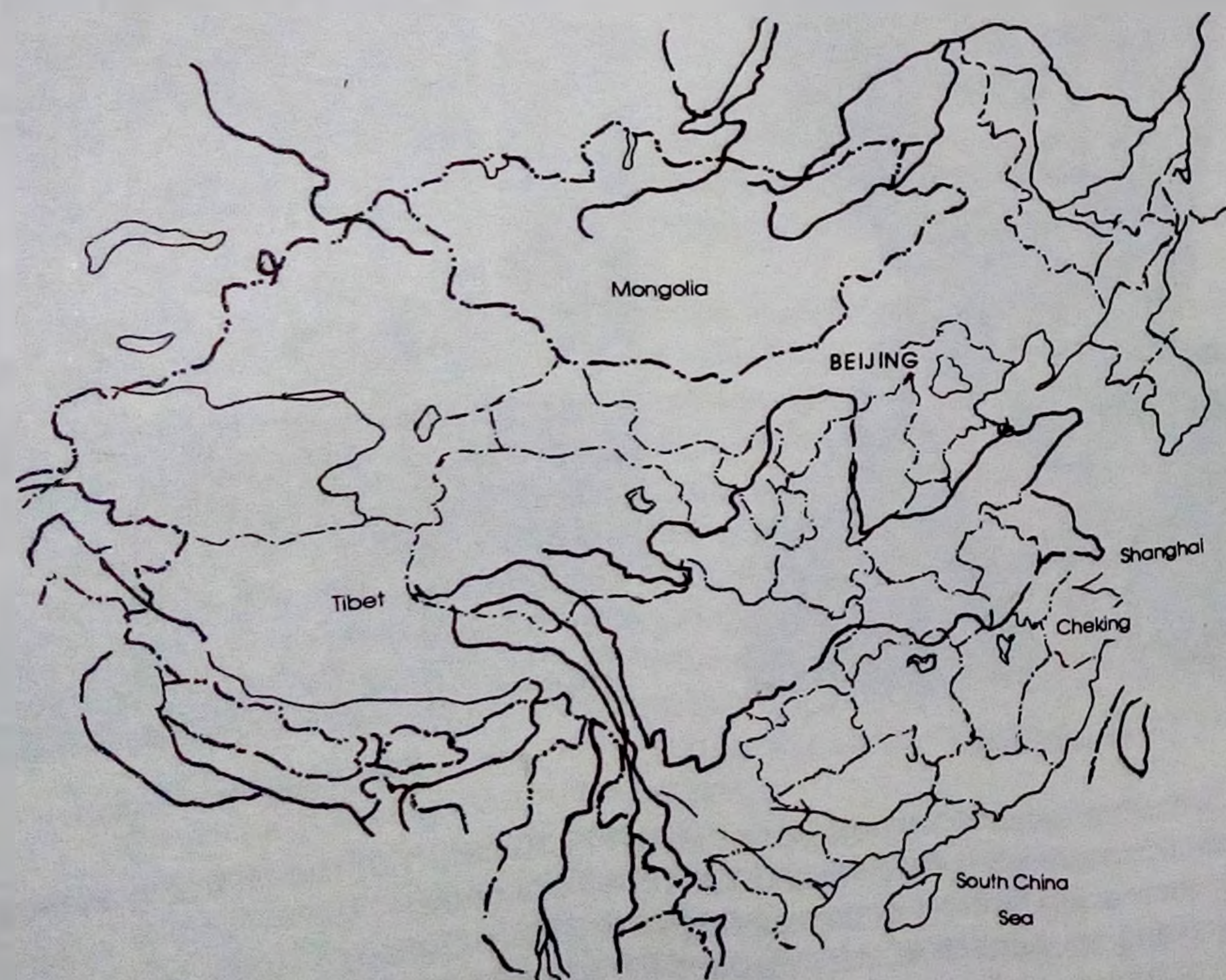
- (1) increasing interest in the reading of the Holy Quran;
- (2) rising attendance at the mosques for prayers and other religious programmes and construction of new mosques;

- (3) increasing projection of Islamic features in the radio and television programmes;
- (4) growing demand for the restoration of the original Arabic scripts in their languages, etc.

Unfortunately, however, the Soviet Union failed to realize the futility of putting impediments in the way of this mounting wave of renaissance and autonomy. Such an undemocratic stand was neither reasonable nor even favourable for Russia's own interests. Freed from the Russian dominance these strategic Central Asian states are now destined to play their vital roles as sovereign Muslim states.

HISTORY OF ISLAM IN CHINA

Thus goes a saying of the Holy Prophet (pbuh): "Seek knowledge even if it be in China". This shows that even in Prophet's time Muslims were aware of China and its civilization and culture. During the days of the third caliph of Islam, Hadrat Uthman Ghani, a Muslim deputation led by Saad bin Abi Waqas visited China in 651 A.D. (29 A.H.) to invite the Chinese emperor to embrace Islam. They built a magnificent mosque in Canton city. This mosque is known as "the Memorial Mosque".



Map of China

After those early beginnings relations between the Muslims and the Chinese progressed fairly well. The first Muslim settlement in China was established in Cheng An port during the Tang dynasty. Thousands of Muslims have been

ISLAM AND MUSLIMS IN CHINA

turning to China in different times. Sometimes these neo-settlers had petty skirmishes with the local Chinese. The first regular war was waged at the Chinese border in 133 A.H. The Muslims were led by Ziyad. They were far less in numbers. But they gave a crushing defeat to the Chinese. After the vic-

tory the Muslims came to command complete control over the entire Central Asia.

These early successes opened the doors of China for the Muslim missionaries. In 138 A.H. General Lieu Chen revolted against Emperor Sehwan Tsung. On a request for help from the emperor the Abbasid caliph, Al-Mansur deputed a unit of 4,000 armed Turk Muslim troops to China. With their help the emperor overpowered the rebellion. After crushing the rebellion the Turk soldiers settled in China. They married Chinese women. The Muslim influx to China continued thereafter through sea and land routes.

The early Muslims settling in China saw all sorts of times and conditions. The long rule of the Manchu dynasty (1644–1911) was the hardest for the Muslims. During that period the following five wars were waged against the Muslims: (1) the Lanchu War, (2) the Che Kanio War, (3) the Sinkiang War, (4) the Yunanan War, and (5) the Shansi War. In these destructive wars the Muslims suffered inestimable losses. Countless Muslims were martyred. Half of Kansu's population, totalling 15 millions, was Muslim. Only 5 millions could escape alive. Chinese Muslims sustained similar setbacks in several other small and big wars. During the past three centuries the Muslim population has decreased at 30%.

However, despite the great Muslim massacres during the past the present Chinese Muslim population still exceeds 60 millions. The Chinese Muslims follow the Islamic theory and practice. They practise all the five fundamentals of Islam. They differentiate between the forbidden (Haram) and the permissible (Halal). They are leading a decent and a civilized life in China.

The great Chinese statesman, Mao Tse-tung (1893–1976) achieved his political objective through "the Long March". When he settled down at his headquarters at Niyen the Chinese Muslims supported him. The Muslims also

PRO-MUSLIM SHIFT IN CHINESE POLICY

joined his "Red Army". However, at no stage of their cooperation with the great Chinese leader did the Muslims forsake their Islamic identity even for a while. In 1954 the Muslims were given guarantees

about their prayers, traditional rites, civilization and culture. As compared to

other minorities they were extended more liberal facilities, especially in the matters of cementing ties with the Muslim world. Friendly relations with the Muslim countries is a great economic need of modern China. Muslims have accordingly loomed large in China's foreign policy ever since 1985. The under-developed areas predominated by the Muslims are now extended preferential treatment.

Growing Enthusiasm for Tilawat-e-Quran Among Chinese Muslims

During China's Cultural Revolution (1966–76) locks were forcibly put on a number of Chinese mosques. All such mosques have now been restored to the Muslims. Chinese Muslims have been accorded complete religious freedom. The Chinese Radio even broadcasts Dars-e-Quran. The Muslim feel satisfied with such welcome official measures. The pleasant pro-Muslim shift in Chinese policy is currently making an exceedingly favourable impact on the dissemination of Islam in China. China has exceptionally cordial relation with its neighbouring Muslim state, Pakistan. Throughout this period only one unpleasant incident of a petty clash between Chinese and Muslims was reported in 1990 at the Pakistan–China border at Khunjab.

The history of Islam in the communist countries also furnishes quite a few worthwhile lessons. The major lessons emerging out of the life and history of Muslims in Russia and China are summarized below:

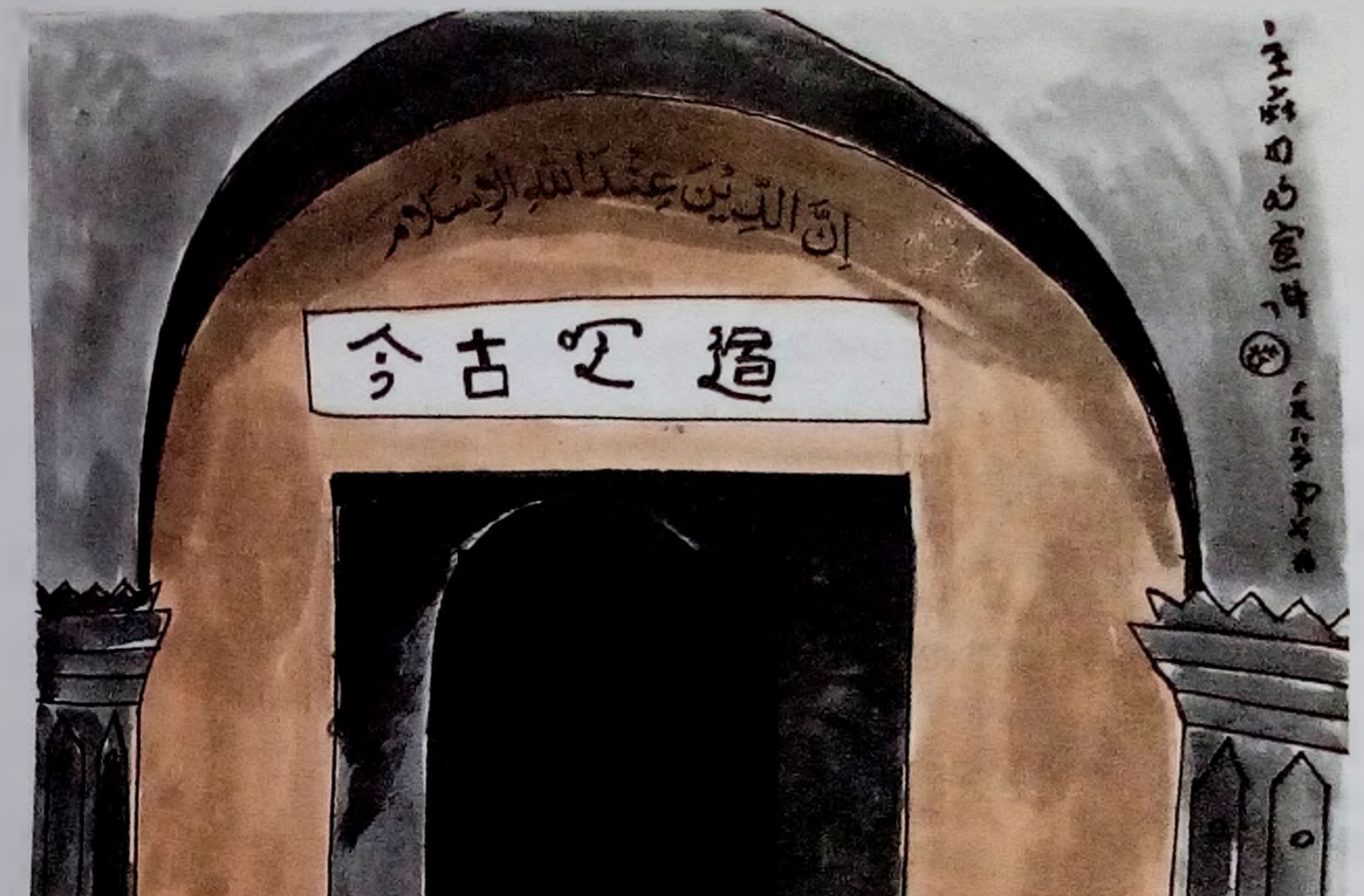
LESSONS FROM ISLAMIC HISTORY IN COMMUNIST BLOCK

tyranny and oppression. It is because of their continued patience and determination that there is an upward surge again in their power and glory. It is simply

Russian Muslims Achieving the Goal: During the past the Russian Muslims were maltreated and even oppressed. They also suffered a great deal on account of disunity and conflicts within their own ranks. But they kept on battling boldly against all

by God's Grace and their Faith's strength that the Russian Muslim states have gained their cherished freedom.

Chinese Muslims Avail the Change: The Chinese Muslims have also sacrificed and suffered during the past. They too faced opposition and oppression with patience and prudence. They kept their Islamic identity alive through their wise policies and practices. The situation has now shifted in their favour. China's urgency for close relations with the Muslim block has provided an excellent opportunity to the Muslims. Availing of the new opportunity the Chinese Muslims are now zealously pursuing their plans and programmes for the dissemination of Islam in China.



Friday Sermon in a Sinkiang Mosque

19

MUSLIMS IN EUROPE AND AMERICA

Islam is spreading in Europe and America rather quite surprisingly. The tradition of oppression and tyranny over the Muslims is mild on the whole in Europe and America. With few exceptions the Muslim minorities in most of the western countries are engaged in promoting their religion and culture peacefully. New mosques are being raised constantly. Educational institutions are being established. Even centres for printing and publishing Islamic literature are spreading all over. Basic data about Islam and the Muslims is being disseminated through personal contacts, mailing services, newspapers, radio and the television networks.

Quite a few misunderstandings dating back to the days of the crusades still linger on in a large section of the western people. Sometimes westerners fail to appreciate quite a number of cultural policies and practices of many a Muslim state and organization. Muslim scholars and missionaries operating in Europe and America are enthusiastically engaged in clearing all such misgivings. Saudi Arabia and many other Muslim states are extending liberal financial patronage and professional cooperation to all such scholars and missionaries. Their endeavours are now bearing fruit. Interest in Islam is registering a splendid spurt in the west. The clean and impressive life styles in the homes of the Muslim minority is also making a pleasant impact on the western psyche.

The present chapter makes a brief reference to 18 such European countries where Muslims are in minority and where they are disseminating Islam with great zeal and zest. Mention has also been made of an unfortunate Euro-

pean country, Albania, where the Muslims are subjected to tyranny and torture despite being in a clear majority. A brief summary of the history, life and attitudes of Muslims in the U.S.A. has also been presented. Towards the end some lessons emerging out of the existence and operation of the Muslims in the west have also been highlighted.

MUSLIMS IN EUROPE

The European countries against the life-perspectives of which their Muslim minorities have been highlighted include the following 17 states, mentioned in alphabetical order: (1) Austria, (2) Belgium, (3) Britain, (4) Bulgaria, (5) Denmark, (6) Finland, (7) France, (8) Germany, (9) Greece, (10) Italy, (11) Netherland, (12) Norway, (13) Poland, (14) Portugal, (15) Spain, (16) Sweden, and (17) Switzerland.

Austria is a democracy in Central Europe. Its capital is Vienna. Christians are in majority. Muslim population totals around 80,000. Of these about 60,000 are Turk Muslims. Others include Egyptians and Iranians.

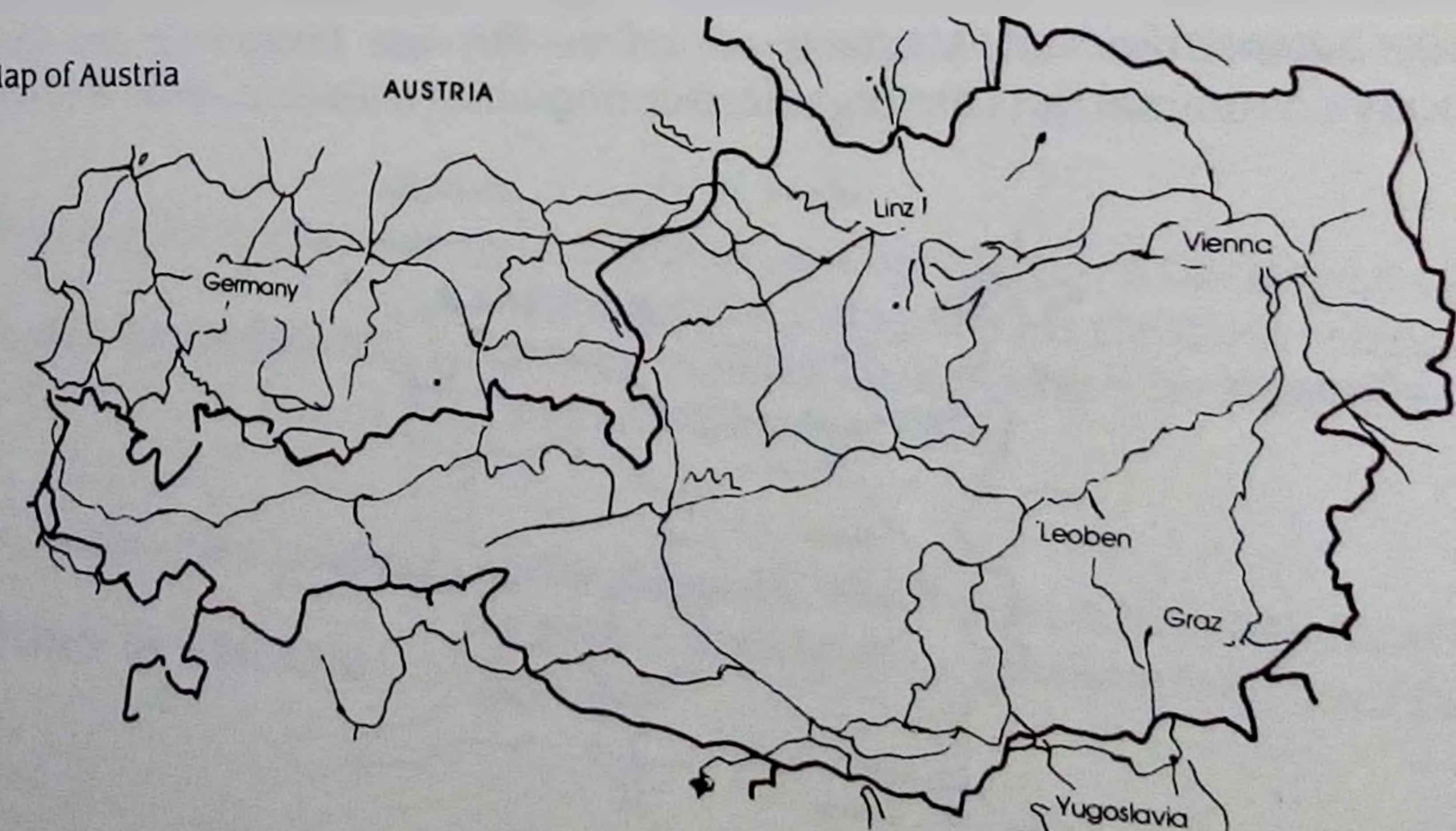
MUSLIMS IN AUSTRIA

Brussels is the capital of this constitutional monarchy of Europe. Most of the people are Christian. The Muslims are about 2,00,000. They are mostly Algerians, Moroccans, Tunisians and Turks.

MUSLIMS IN BELGIUM

Britain is an ancient constitutional monarchy of north-western Europe. The largest city and the capital is London. Christianity is the majority religion. The Muslim population totals around two millions most of which is from Pakistan.

Map of Austria



MUSLIMS IN BRITAIN

Most of the other Muslim minorities hail from Bangladesh and the Arab lands. Majority of the Muslims is settled in Bradford. In many cases the Muslims hold prestigious positions in public and private sectors. At one or two places Muslims have been elected chairmen and mayors of the local bodies. Britain has a network of mosques, institutions for religious education of Muslim children, Islamic cultural centres and even some publishing houses specializing in the production of Islamic literature. Interest in Islam is rising further high. However, unpleasant incidents of discrimination and violence against the Muslims are also reported occasionally. In 1991 Britain took active part in history's most brutal attack on Iraq led by the U.S.A.

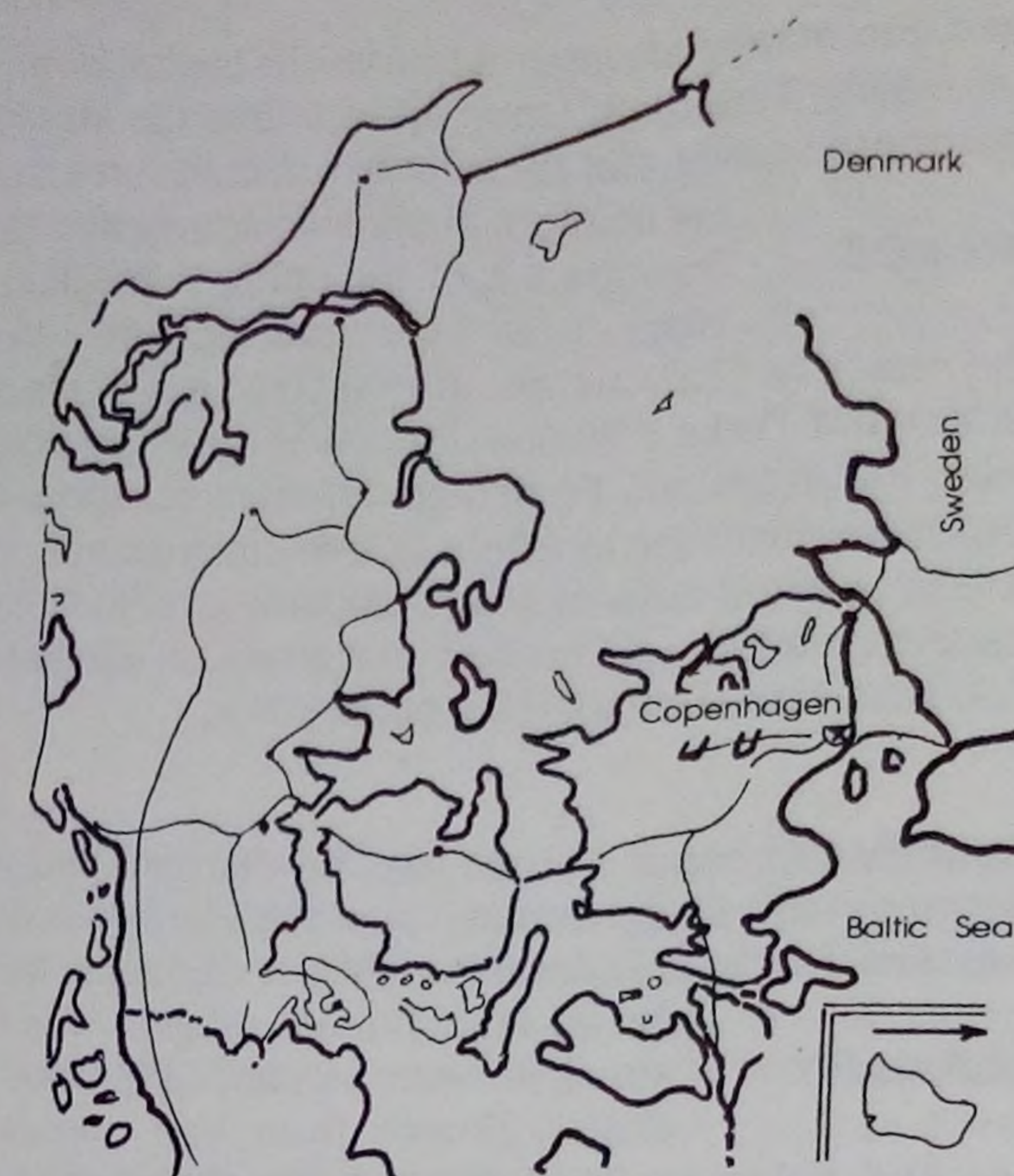
It is a people's republic of south-eastern Europe. Sofia is the capital. Majority population is Christian. Muslims total over nine millions and form 13% of the entire population. Most of the Muslims are Turks. Bulgaria remained under rule of the great Ottoman (Uthmani) empire upto 1878. After the Communist Revolution of 1944 the Turk Muslims became worst victims of

MUSLIMS IN BULGARIA

tyranny and torture and ruthless exploitation. All educational and cultural institutions of the Turks were forcibly overtaken by the government. Most of the mosques were desecrated and demolished. Religious freedom of the Muslims was totally suspended.

Thousands of Pomak Bulgarians had embraced Islam during the Ottoman Empire between 16th and 18th centuries. Under the regime of Todor Zhivkov a vicious campaign of forced conversion and assimilation of the Pomak Muslims to Christianity was started in 1970. In 1984 the same campaign was extended with full force to the Turk Muslims. In 1985 all Muslims were forced forthwith to substitute their original Islamic names by the non-Muslim names. Resentment and hatred against the Muslim minority, especially against the Turk Muslims, are on the increase. Every now and then bloody communal riots are organized during which massacre, arson and loot

Map of Bulgaria



Map of Denmark

of the Muslim life and property assume ugly shapes. After those deadly riots thousands of Muslims are forced to flee away from the country.

In March, 1990 repeated demonstrations by the persecuted Muslims forced the Bulgarian Parliament to pass a law allowing the Muslim minority to revert to their original Islamic names. This minor step towards their religious emancipation is a welcome measure. However, the policy and practice of religious persecution and differentiation against the Muslims continues unchanged.

MUSLIMS IN DENMARK

It is a constitutional monarchy of Scandinavia. Copenhagen is the largest city and the capital. Christianity is the main religion. Muslims number 30,000 which include 16,000 Turks and 7,000 Pakistanis.

MUSLIMS IN FINLAND

It is a democratic country in northern Europe. The capital is Helsinki. Most of the people are Christian. Muslims total over two thousands.

France is a famed democracy of western Europe. Its capital is Paris. The population is predominantly Christian. Once upon a time the Muslims had conquered entire southern France. But their control over the area came to an end even before their collapse in Spain. Presently Muslims are 1% of the entire population. Their total number is over two millions. Muslims from

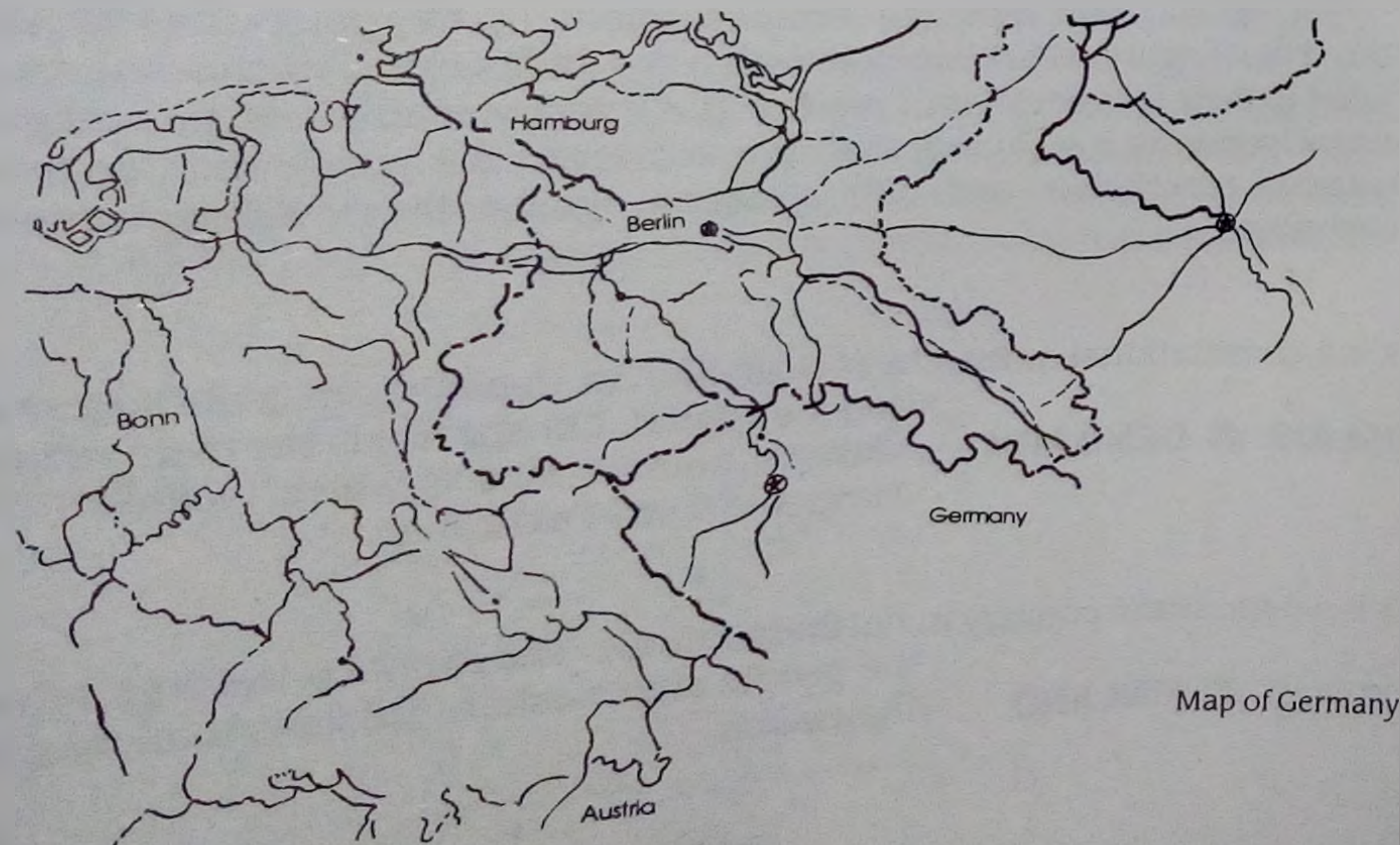
MUSLIMS IN FRANCE

Algeria form the majority. They are about 8,00,000. Moroccans are 6,00,000, Tunicians 2,50,000 and Turks 1,50,000. French Muslims are enthusiastically engaged in disseminating Islam. French government occasionally interferes with the religious freedom of the Muslims. In 1989, for instance, some Muslim school girls were prohibited to wear scarfs (dopatta) over their heads. During 1991 France played a leading role in the brutal attack on Iraq as manoeuvred jointly by over 30 states under leadership of the U.S.A.

This famous country of central Europe was divided into two independent states, West Germany and East Germany, after the World War II. The official name of the western part was Federal Republic of Germany. Its capital was

MUSLIMS IN GERMANY

Bonn. Predominant religion was Christianity. Muslims were around 11,00,000 which included people from Iran, Jordan, Morocco, Tunisia, Turkey and Pakistan. The official name of the eastern part was People's Republic of Germany. East Berlin was its capital. Most of the people were Christian. Muslim population was very negligible. In 1990 both parts of the country were reunited. In 1991 Germany took active part in the savage anti-Iraq war led by the U.S.A.



Map of Germany

It is a democratic state of south-eastern Europe. The capital is Athens. Most of the people are Christian. Muslim population is around 1,50,000. In ancient times Greece has also been a great centre of knowledge and learning.

MUSLIMS IN GREECE

Muslim scholars have played a constructive role in the correct interpretation and dissemination of Greek sciences.

Italy is a democratic state of southern Europe. The biggest city and the capital is Rome. Most of the Italians are Christian. The favourite political view is communism. Muslims total around 2,00,000.

MUSLIMS IN ITALY

This country is situated in north-western Europe. Amsterdam is the capital. Majority population is Christian. However, above 23% people are atheists. Muslims exceed 3,00,000. Most of them are from Morocco and Turkey.

MUSLIMS IN NETHERLAND

Netherland has earned international fame in publishing Islamic literature. A non-Muslim Dutch publisher has even brought out some volumes in English on the encyclopaedia of Islam.

It is a democratic state of northern Europe. Oslo is the capital. The popular religion is Christianity. Muslim population is fairly encouraging in size, including about 1,500 Moroccans, 4,000 Turks and 8,000 Pakistanis. Muslims enjoy considerable religious freedom.

MUSLIMS IN NORWAY

Poland is a people's republic of eastern Europe. Warsaw is the capital. Majority population is Christian. The predominant political leaning is towards communism. The famous national organization, "Solidarity", has played a vital role in the Polish freedom movement. The head of

MUSLIMS IN POLAND

the philosophical wing of this organization, Dr. Ata Ullah Bagdan Kopanski, embraced Islam in 1979 after reading the Holy Quran. He has married a great noble lady in the Muslim Brotherhood Organization. Since long the couple is zealously engaged in disseminating Islam. Islamic centres have also been established in all main Polish cities. The process of publication and circulation of Islamic literature is in full swing. The Polish Muslims also publish series of translations of Islamic literature into Russian for distribution in Russia.

It is a republic in south-western Europe. Lisbon is the capital. The Portuguese Muslims exceed 20,000.

MUSLIMS IN PORTUGAL

Spain is a constitutional monarchy in south-western Europe. Majority of the people are Christian. The capital is Madrid. Official statistics show the figures for Muslim population at 8,000. But the correct number exceeds 1,00,000.

MUSLIMS IN SPAIN

Spain came under Muslim rule in the eighth century. Muslims ruled Spain with unique grace and glory for about six centuries. They elevated the country to the

level of a world-famed centre of arts and sciences, civilization and culture. Later on the Muslims had to quit the country following their disunity and internal conflicts. The details of the Muslim rule in Spain have already been summarized in Chapter 6.

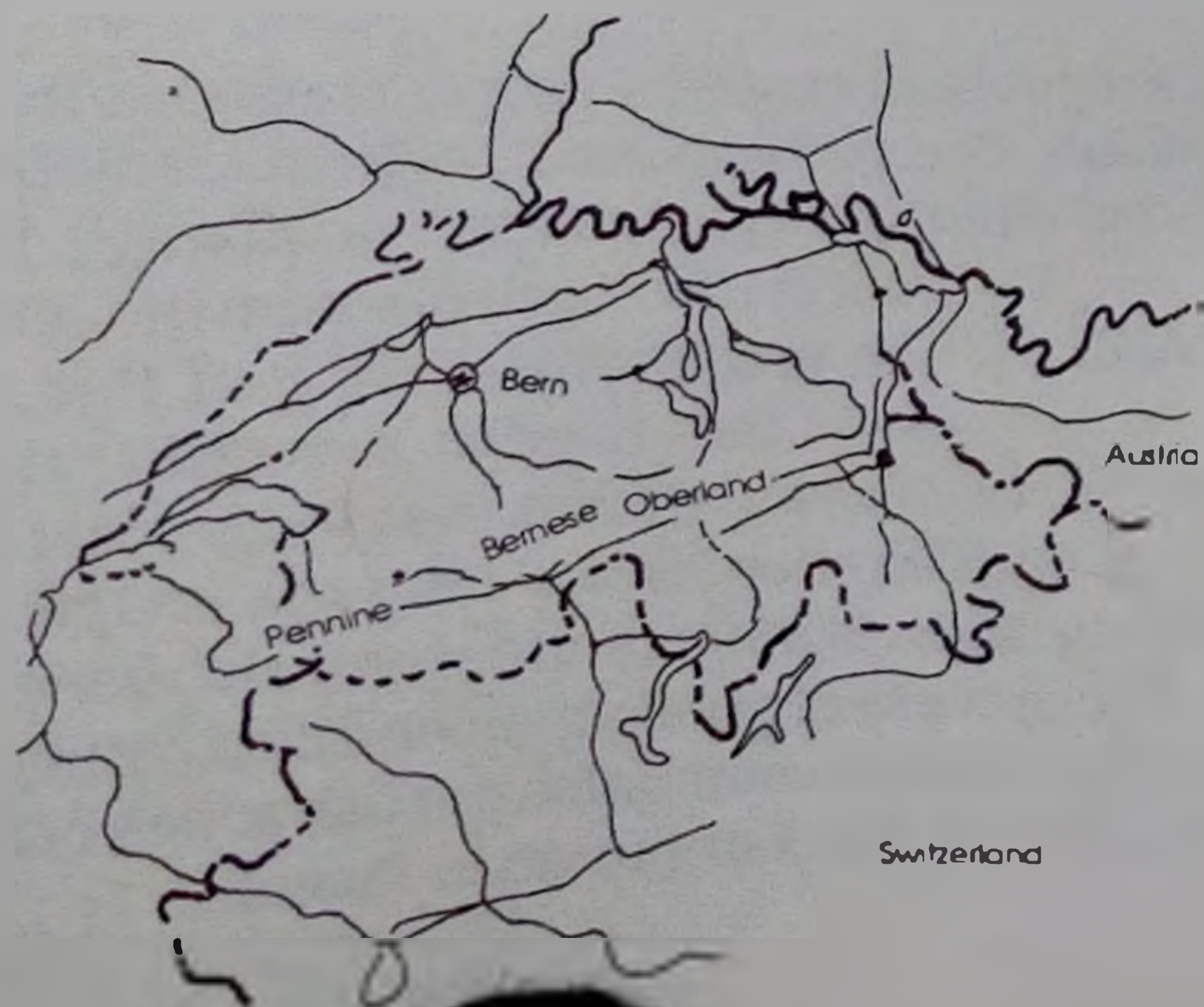
It is a Scandinavian kingdom in northern Europe. Stockholm is the capital. Christianity is the majority religion. Muslims exceed 20,000. Most of the Muslims are Turks. But quite a fair number is also Pakistanis. Every year about one thousand Muslims from various foreign countries settle down here. The Swedish Muslims take great interest in the preservation and dissemination of Islamic civilization and culture.

MUSLIMS IN SWEDEN

Switzerland is a federal republic of west-central Europe. Owing to its scenic beauty it is often referred to as "the Kashmir of Europe". The capital is Berne. Most of the Swiss are Christian. Muslims total over

MUSLIMS IN SWITZERLAND

55,000.



Map of Switzerland

So that is the present picture of Islam in Europe. As a matter of fact no part of Europe is deprived of the light of Islam. In more recent years interest in the religion, culture, civilization and history of Islam has started gaining unprecedented momentum in the entire length and breadth of Europe.

That the popularity of Islam is growing in Europe could as well be assured from the following facts:

- (1) the mounting circulation of various categories of Islamic literature all over Europe, and
- (2) the increasing number of Europeans embracing Islam

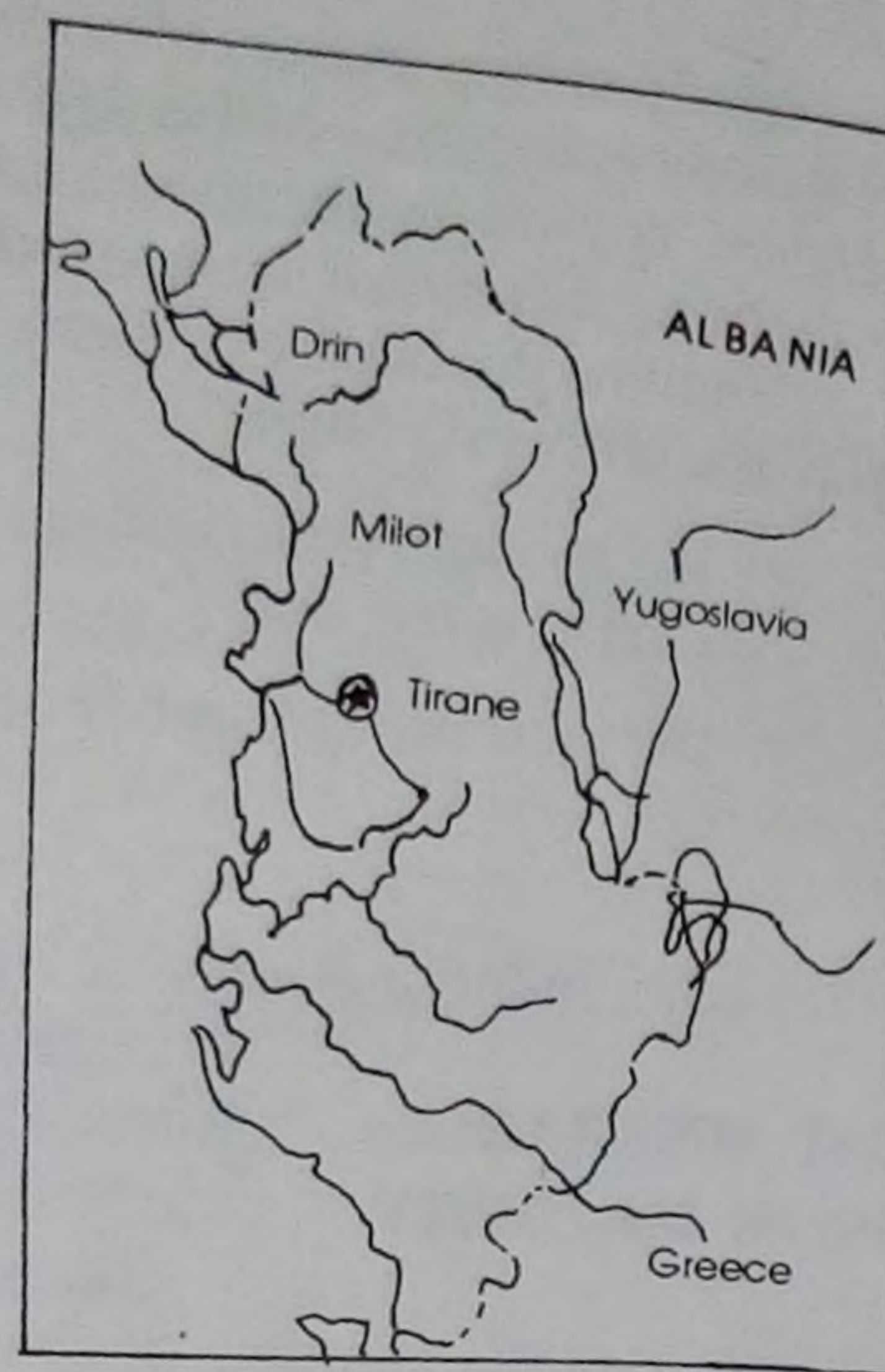
After completing a survey of the Muslim minorities in various countries of Europe it appears equally essential to mention an unfortunate Muslim majority country of Europe where the Muslims are in the most miserable plight.

MOST MISERABLE MUSLIM MAJORITY

That unfortunate state is Albania. This is the only Muslim majority country of Europe. But it is under the cruel grips of communism and atheism. This tragedy is serving as a great lesson for the entire Muslim world. This Muslim country is situated in south-eastern Europe. It is now labelled as People's Socialist Republic. Its capital is Tirane. Muslims are 75% of the total population.

For full four centuries and a half, from 1468 to 1912, Albania remained under the rule of the great Ottoman Empire. A wave of poisonous political conspiracies started in 1878 which went on assuming diverse dangerous dimensions. Eventually in the general elections of 1945 the communist elements manoeuvred to dominate. An important article of the present constitution reads: "The state of Albania does not acknowledge any religion whatsoever. It supports no sects. Atheism shall be propagated here as an official policy."

Enver Hoxha has been the most notorious anti-Islam dictator of Albania. During his long period of power he implemented the communist constitution very rigidly. He imposed all sorts of restrictions on the learning of the Holy Quran. He discontinued the system of Islamic names in vogue among the people. Muslims were forced to get their beards shaved off. Women were disallowed to wear veils. The Muslim rite of children's castration was banned. All differentiations between the halal and the haram were set aside. Pork-eating was popularized. The Muslims were completely cut off from the rest of the Islamic block. Those Muslims who opposed Hoxha's anti-Islamic drives were subjected to tremendous torture and tyranny. He was indeed the worst specimen of a communist dictator. After a prolonged period of tyranny and terror that devilish dictator died in 1985. His communist successors are since then



Map of Albania

Crowd Dismantling Hoxha's Statue

furthering his anti-Islamic policies and practices to their logical end.

The tyrant communist dictators of Albania have, however, failed to uproot Islam and the Muslims from the soil. Yet their ruthless anti-Islamic measures have caused serious setbacks and deadly damages to the Islamic way of life and culture. Albania's ulama in particular and the Islamic ummah in general are extremely perturbed over all those dirty designs at distortion and destruction of Islamic culture and traditions in Albania. In early 1991 in the wake of the anti-communism upsurge the angry students even pulled down the lofty statue of Enver Hoxha which had been erected in Tirane's main square.

ISLAM AND MUSLIMS IN AMERICA

From Europe we now turn to west's biggest and the most renowned democracy in America. Its official name is the United States of America. It is a federal republic of the north American continent. Washington is the capital. Most of the people are Christian. Due to Islam's unique popularity it is now considered as one of the four great religions of America. However, the grips of the Jewish lobby are so tight over the American life and economy that it is often referred to as Jewmerica. It was due to this factor, reinforced by the American greed to grab the Arab oil wealth, that during 1991 the U.S.A. led the most brutal invasion on Iraq. In fact, the American savagery in the Gulf region has far surpassed the destruction of Baghdad by Halaku and Changeiz and even America's own earlier records of devastation in Hiroshima and Vietnam.

The Muslims first appeared on the American horizon around 1800. They belonged to the Middle-East and had arrived in search of a living. Many Muslims were turning to America at different stages even after the decline of the Ottoman Empire.

MUSLIM IMMIGRANTS AND THEIR ORGANIZATIONS

The early Muslim immigrants established their settlements in the east coastal and west-central parts of America. They built a number of mosques in and around their settlements. It may be recalled that on the arrival of Muslims in India the downtrodden Indian Shudras had been more specially impressed with Islam's spirit of equality and fraternity. Fed up with step-motherly treatment from the superior castes of the Hindus they had started embracing Islam on a large scale. More or less the same thing happened with the American blacks and negroes. Already annoyed and enraged over the oppressive treatment from the dominant white American majority and inspired by Islam's traditions of equality and brotherhood they started turning to Islam in increasing numbers. This process is continuing at full swing even now.

With the passage of time the American Muslims started forming their distinct organizations. The first Muslim organization was established in New York in 1895 under the name, "International Muslim Union." In 1927 a Sudanese Muslim settler, Imam Muhammad Majed, founded an association of the African Muslim emigrants. It was labelled as "the African Muslim Welfare Society of America." Another organization, "Muslim Society", was set up after a few years.

A spurt in the speed of Muslims settling in America was visible during the period intervening 1900 and 1940. There was an onrush of Muslim settlers from Albania, Yugoslavia and Poland. The emigrants were keen to escape the communist onslaughts under way in their native lands. Most of them were traders and employment-seekers. They set up an association in the Brooklyn area of New York by the name, "The Muhammadan Society of America." Many farmers from the Indo-Pakistan subcontinent, especially Punjab, who had been badly-hit by drought and famine, also started turning towards America. They got settled in the fertile American state of California.

Around 1965 hosts of professionally-trained manpower from Turkey, Iran, Arab countries, Pakistan, India and Indonesia also started arriving in America. Of these 70% were Muslims. Besides there has been an influx of students from the Muslim states coming in for higher education and training. Quite a large number of them ultimately settled down in America. The Muslim students pursuing various courses of study in America also founded an organization, "Muslim Students' Association." The Association later on expanded and assumed the shape of a much bigger organization, "The Islamic Society of America." All of these organizations also enjoy the patronage of one or another of the contemporary Muslim states. With a view to increasing co-operation and collaboration among all these associations a central coordinat-

ing organization has also being established under the name, "The Federal Association for Islamic Organizations."

GROWING POPULARITY OF ISLAM

By now Islam has assumed the shape of a dynamic movement in the U.S.A. More and more mosques, libraries, publishing houses, book stores and Islamic cultural centres are being established all over America. The pace of dissemination of Islam is in full swing. Embracing Islam by such world-famed American personalities as Muhammad Ali, the boxing king, and others has lent additional support and speed to the spread of Islam. During the post-Gulf crisis era interest in the Holy Quran has increased even among the non-Muslim Americans.

The American Muslims' life style bears the distinctive stamp of decency and dignity. The alloy of local deviations and delinquencies is totally absent in their everyday thought and behaviour. Their homes are free from the curses of vice, crime, disease, divorce addictions and depression. They refrain from wine, gambling and indecency. In fact they contribute most constructively to the life and economy of America. Simultaneously they have maintained their distinct Islamic identity. The native Americans feel greatly impressed and inspired by this all-too charming and creative life-style of the Muslims. With all this when they get a taste of the enlightening Islamic literature it becomes exceedingly difficult to suppress the inner urge to join the folds of Islam. That is why and how Islam leads all other religions in winning the hearts of the American people.

The life and activities of the Muslim minorities living in the modern west also provide a number of constructive lessons. The most moving lesson emerges from the unfortunate Muslims of Spain, Albania and Bulgaria. Once upon a

LESSONS FROM THE WESTERN MUSLIMS

time they enjoyed the privilege of being under a Muslim rule. Today those very Muslims are denied even the basic human rights and religious freedom. Nevertheless, it is somewhat redeeming to note that this morbid mentality to maltreat the Muslims without any rhyme or reason is not so widespread in the rest of the west. In most parts of the west Muslims do enjoy quite a fair degree of religious and cultural freedom.

Whatever the case the Muslims residing in the west provide one of the most eye-opening lessons of the contemporary Islamic history. That great lesson reads thus: The battle of swords and spears that the Muslims have lost could be and must be won with character and calibre. Wherever they happen to be living the western Muslims are bound to impress and inspire the neighbouring non-Muslims with the distinctive touch of their character and



The Washington Mosque

The Author With a Black Muslim Volunteer in New York

personality and the health and happiness of their homes. Against that pleasant perspective when enlightening literature on the Holy Quran and Prophet's Seerat start circulating it enhances the grace and glory of the entire process of perception and the inevitable inner change. Military hardware may fail to work. But the weapons of personal persuasion and illuminating Islamic literature can never fail to win the hearts.

As a result of these encouraging developments Islam is once more active than ever before in providing humanity with a comprehensive code of satisfying guidance. The Muslims settling in the west are proving themselves to be those brave and bold soldiers of Islam whose weapons of character and personality, knowledge and vision enable them win the minds of the west. The speed with which Islam is now spreading in the west has generated a new hope and happiness in the Muslims world in particular and the entire world in general.

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SUMMARY OF LESSONS OF ISLAMIC HISTORY

The basic purpose and profit of studying Islamic history is the valuable knowledge it yields about various individuals and communities, organizations and governments playing their good or bad roles at various places and periods. A study of good events and episodes happening at different ages and eras generates visions and virtues, courage and commitment in the reader. Study of evil events and incidents promotes awareness of and power to fight against the wrong.

Towards the end of each chapter the morals and lessons emerging out of the periods under review have already been mentioned. It is sad to note that this important aspect has been ignored in books on Islamic history. As this significant aspect is the real core and crux of history the present chapter presents once again a concise summary in one place of all the morals and lessons that have cropped up. The idea is to refresh the readers' memory and to enable them to see once again with greater vividness all the ups and downs through which Islam and the Muslims have been passing right from the days of Prophet Adam to the contemporary era of technology and tension. Such a perspective recollection is both inspiring and instructive.

Right from the age of Hadrat Adam and Eve to the present period of robots and computers all the lessons that Islamic history provides could be summarized as follows:

**MEMORABLE
MORALS AND
LEADING LESSONS**

- (1) The period of prophets provides a golden lesson. Disobedience to the noble ways indicated by God's holy prophets is always hazardous.
- (2) Prophet Muhammad's (pbuh) golden era also provides a similar lesson: In Holy Prophet's obedience alone lies peace, progress and prosperity.
- (3) The age of the Rightly-Guided Caliphate was marvellous. But certain evil-minded men tried even then to disrupt the process of peace and progress.
- (4) During the Umayyad period Muslims made remarkable progress despite their drawbacks. They could have made far more advances by refraining from those errors and omissions.
- (5) There was further progress during the Abbasid period. But inner disunity, conflicts, conspiracies and indulgence in luxuries proved perilous.
- (6) The Spanish rule was great and graceful. The Muslims enlightened the entire world. But then they themselves fell into the ditches of darkness, disunity and destruction.
- (7) Dare and determination can overcome all problems and perplexities. Reliance on Islam's principles of democracy is far better than clinging to hereditary monarchy. These are some of the valuable lessons that emerge from the Fatimid period in Egypt.
- (8) Egypt's Abbasid Caliphate yields the lesson that rulers' focus on sheer pomp and show is both un-Islamic as well as dangerous.
- (9) The crusades teach the lesson that the Muslim ummah is in dire need of unity and that in the days to come knowledge and books will prove far more effective weapons than even the military might.
- (10) From the great Ottoman Empire emerge a number of lessons about the urgency of refraining from luxuries, dangers of nationalism, futility of personal kingship, necessity of mastering science and technology and the like.
- (11) The African history of Islam also offers quite a number of morals and lessons, e.g.: ignoring or postponing public demands for enforcement of Islam is disastrous; keeping constant watch over Christian missionaries, atheist elements and communist groups is imperative; droughts, famines and epidemics warrant control; scientific backwardness and political hullabalos are inimical for ummah; complete control over secessionism and liquidation of colonial bureaucracy is indispensable; personal kingships and slavish mentality are opposed to the letter and spirit of Islam, etc.
- (12) The Islamic rule in Iran reminds the Muslims that their real political goal is Islamic democracy and never its western variety.
- (13) The Muslim period in Afghanistan yields the most inspiring lesson that real secret of Muslims' life lies in jihad.

- (14) The Muslim rule in India is full of lessons about the dangers of unbridled retaliation and of indulgence in luxuries. It also highlights the role of courage and determination in recapturing lost power and prestige.
- (15) It is imperative to be on the constant alert against the Hindus and other anti-Islam elements. That meaningful lesson emerges out of the history of Muslims in Pakistan and Bangladesh.
- (16) The four Muslim states of south-east Asia offer equally-inspiring lessons about the need for scrutinizing tourism projects of the foreign powers; vigilance over operations of the Christian "missionaries"; promoting habits of manual labour among the Muslims and the urgency of initiating interest-free banking.
- (17) The Australian history of Islam presents an inspiring model of well-organized and united efforts.
- (18) If Muslims remain united and determined and avail of the changed temper of the time they can succeed in the jihad of their life. This is the most familiar lesson learnt from the history of Islam in communist block.
- (19) The most encouraging lesson from the history of Muslims in Europe and America could be summarized by saying that the personal persuasions and circulation of Islamic literature can serve as the most effective weapons to win the hearts of humanity.

This in brief is the summary of all major lessons emerging from the entire history of Islam from Adam's age to the present period. Muslim individuals and nations can reform and revive in the light of these memorable morals.

SECRETS OF SURVIVAL AND REVIVAL

As a matter of fact these morals and lessons are not entirely new. They have already been highlighted in one form or the other in the Holy Quran. Had the Muslims taken the Quranic advices and warnings to their heart they would have certainly remained unharmed by those disasters and

destructions that kept on befalling them especially at the later stages of their history.

Anyhow, it is never too late. The Muslims should now pay a serious thought to these lessons of history. They can atone for their past losses. If they focus firmly on remodelling their individual and collective life in the light of Quran and sunnah they are sure to regain their lost grace and glory. They should, therefore, rise up and move forward right now. They should never forget even for a while that it is they and they alone who can offer the right guidance to the whole of humanity. The inspiring message from Bangladesh's poet late Qadi Nadhr ul-Islam is already reechoing in all the streets and squares of the Muslim world:

"The trumpet is beaten,
Bind your turban,
Raise your head,
O Musalman!
The new age calls you
And on the broken fort flies
The new flag".

Qadi Nadhr ul-Islam



"New Flag Flies on the Broken Fort"

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DANGERS TO
CONTEMPORARY MUSLIMS

Learning from past lessons is a great sign of maturity and wisdom. But facing present dangers is equally essential. Contemporary Muslims are face to face with quite a large number of deadly dangers. These dangers are a serious hurdle in the way of progress, prosperity and peace of the Islamic ummah and the Muslim states. The demands of survival and revival warrant proper analysis and treatment of all these dangers. Some such major dangers have been summarized in the present chapter.

The following two wrong notions about Islam are yielding quite a lot of damage and disaster to the Muslim community and the states: (a) that Islam is a personal affair, and (b) that Islam could be practised partly and piecemeal. A

**(1) FAULTY NOTIONS
ABOUT ISLAM**

brief review of both of these faulty notions would be instructive as well as interesting.

(a) *That Islam is a Personal Affair:* The advocates of this erroneous notion hold that religion is a purely personal affair. It has no relation with practical life. In the so-called "Muslim" societies and states wherein this wrong notion is current Islam is considered to be a mere dogma and a ritual confined only to formal observance of the fundamentals of Islam e.g. prayers, fasts, Hajj, etc. In such unthinking states and societies abnormal and exclusive emphasis is accorded to such spiritual activities as Qirat competi-

tions, Seerat conferences, milad sessions, naat contests, formal sermons, urs congregations and a diversity of other formal programmes. But so far as actual facts of political, social, educational, cultural and economic life are concerned one does not find any sign or symptom of Islam anywhere. This faulty notion is utterly alien to Islam. At least Islam is not the kind of religion that fails to make a deep impact on all dimensions of human life.

- (b) *That Islam Could be Practised Partly and Piecemeal:* Adherents of this view maintain that one is free to accept at will a part of Islam and reject or ignore the other. Such people are willing to modify some dimensions of their life in the light of Islam. They are, however, reluctant to mould their entire life in the light of the letter and spirit of Islam. This attitude is also wrong and un-Islamic. As against all other religions Islam is a comprehensive code of guidance for all departments of individual and collective life.

Both of these defective notions of Islam – the Islam divorced from life and the Islam having a partial relation with life, have damaged the ummah immensely. These notions are creating chaos and unrest in several Muslim communities and states. Both the notions are also being exploited by the enemies of Islam through a diversity of subtle manoeuvres. Such defective notions need to be exposed and opposed. Muslim masses should be made to understand that Islam is neither a purely personal affair nor a partial guide to life. It provides a complete and comprehensive guidance for all sectors of Muslims' personal and social life.

A religious innovation is a new idea or act considered as sacrosanct by its proponent but which clashes with one or another of the Islamic injunctions. Such evil innovations have been denounced in clear terms in the Holy Quran

**(2) THE EVIL
INNOVATIONS**

and the Traditions of the Holy Prophet (pbuh). Despite all such instructions to the contrary many naive and even educated Muslims in a number of Muslim states have become a prey to such misleading innovations. Some examples of popular innovations are distorted versions of prayers; blind obedience to all sorts of pirs, faqirs, murshids, gurus, etc; polytheistic and lewd festivities at shrines and graves; indulgence in queer music and abnormal dances under the garbs of mystic and spiritual exercises; dominance of un-Islamic extravagance and alien customs on marriages, births and deaths; etc.

Such evil innovations are highly dangerous. They may eventually distort and disfigure Islam and the ummah beyond all recognition. It is imperative to keep Islam and the ummah free from the contamination of all such evil innovations. Many other religions were also infected by their respective innovations. As those innovations continued multiplying unchecked those religions

assumed shapes very much different and far worse than their original ones. In order to prevent a similar ill fate from befalling Islam all such un-Islamic innovations shall have to be avoided and eliminated before it is too late.

(3) WEST'S CULTURAL INVASION

As compared to the Muslim world the non-Muslim west is far advanced in science and technology at the moment. An aspect of west's advancement also poses a serious threat to the Muslims. Countless Muslim students flock various educational institutions of the west for higher education and training in science and technology. The social and cultural exchange during their stay there weakens their religious and cultural ties. On return they often bring back home a variety of culturally-offensive literature and personally-acquired injurious traits and trends. Consequently their native lands become a vulnerable target of the diverse brands of trends and tendencies which are either alien or opposed to the letter and spirit of Islam. Western cultural invasion also assumes a diversity of other equally-dangerous forms.

The acquisition of west's science and technology is a healthy process, no doubt. But the sway of west's atheistic, immoral and anarchist trends is definitely undesirable. It needs to be avoided and exposed otherwise there is a great danger of disfiguration and distortion of the Muslim ummah and its unique identity.

Several movements have started in many Muslim countries against the western cultural invasions. But despite all that the thought and behaviour patterns of large sectors of societies in many a Muslim state still continue to be in the tight grips of west's cultural clutches. It is, therefore, imperative to adopt more effective measures to check the tide of west's injurious cultural patterns to prevent further distortion and disfiguration of the culture and civilization of Islam. Further negligence in this direction may even contaminate and endanger the upsurge for revival under way in the Muslim world.

Currently Islam faces grave dangers from the following four elements: (i) Christians, (ii) Jews, (iii) Hindus, and (iv) Atheists. Their nefarious activities against Islam and the Muslims are patent on the annals of world history. Appropriate references have already been made to their *modus operandi* in the preceding chapters.

(4) THE FOUR ANTI-ISLAM ELEMENTS

Modern science and technology have revolutionized life and economy of the entire world. All departments of life have gained from the ensuing change and progress. In contemporary times political dominance and economic pros-

(5) SCIENTIFIC BACKWARDNESS OF MUSLIMS

perity also go to the lot of the nations whose grasp over science and technology is firm and fast.

It is disheartening to note that at the moment the Muslim countries are victims of scientific backwardness. This backwardness is all the more lamentable because of the fact that the real foundations of science and technology were laid by the early Muslims. After laying those foundations the Muslims became negligent to the pursuits of further research and experimentation. Consequently they were soon overtaken by those groups and nations who had originally learnt the basics of science and technology from Muslim scholars and universities.

The situation warrants proper attention and solution. No headway is possible in the fields of agriculture, industry, education and defence and, in fact, in any field without a thorough command over modern science and technology. It is, therefore, imperative that all Muslim states should pay priority to the promotion of science and technology. It is quite encouraging to note that with the cooperation of all Muslim states an organization has already been founded to promote science and technology in the Muslim world. It is known as the Islamic Educational, Scientific and Cultural Organization (ISESCO). In some Muslim countries considerable headway has already been made in the field. But a lot more needs to be done yet.

A large number of the Afro-Asian Muslim states suffer from abject poverty.

(6) MENACES OF POVERTY AND DISEASE

The standard of living in such states is abysmally low. Similarly in some African states epidemics and common diseases take heavy toll of life. More planned and more effective measures are direly needed to combat the menace of poverty and disease in the Muslim world.

Ijtihad is a dynamic principle of Islamic law. It means searching, in the light of Quran and Sunnah, solutions for such issues and problems about which there appears no clearcut guidance in Quran and Sunnah. Amendments and altera-

(7) NEGLIGENCE TOWARDS IJTIHAD

tions, suiting the requirements of the changing times, can be effected in all matters in the light of Quran and Sunnah, excepting the five fundamentals of Islam. Otherwise too the fast changing tempo and temper of the time and people have necessitated all the more utilization of the system of Ijtihad.

It is amazing that most of the Muslim societies and governments have closed the doors of Ijtihad. Allama Iqbal laments this unfortunate state of affairs. He thinks that the Muslim ummah has suffered a lot on that count. It is, therefore, imperative that the ulama and the scientists of modern Muslim

world should conduct joint exercises to mould and develop ummah's life by correct application of Ijtihad.

Most of Afro-Asian Muslim states have won their freedom after hectic political activity and fierce fighting. After independence peace and poise were badly needed for the smooth growth of life and economy. However, quite the reverse happened in most of the cases. Instead of cooling off the

(8) MOUNTING POLITICAL VIOLENCE

erstwhile emotional combustibility went on rising higher and higher. Presently in many Muslim states political hulabaloo and violence have become a normal routine. Such combustibility obviously requires immediate treatment in the interests of peace and progress.

Muslims are not permitted to clash with each other. However, sometimes some Muslim states adopt such a combustible and hostile attitude towards each other that they seem to be approaching the verge of war. The recently-

(9) CONFLICT BETWEEN MUSLIM STATES

terminated Iraq-Iran war is a source of shame for the entire Muslim world. This prolonged and bloody war cost millions to both the sides in terms of human life and property. It is very unfortunate that the Muslim ummah was not yet fully out of the gloom and gravity of the

Iraq-Iran war when conflict between Iraq on one hand and Kuwait and Saudi Arabia on the other erupted in the Middle-East in 1990. The blockade of the Gulf by the U.S.A. and her allies, entry of the American troops into Saudi Arabia and the history's most barbarious invasion on Iraq have made the combustible situation all the more tense and complicated.

Adequate steps need to be taken to prevent eruption of all such wars and crises in future. Instead of clashing with each other and then seeking outside assistance for cessation of hostilities and conciliation the Muslims should have organizations of their own to prevent and settle all internal disputes. A pan-Islamic organization entitled, for instance, as "United Muslim Organization" (UMO) or "Commonwealth of Muslim States" (CMS), etc could render such a significant service. All intra-state conflicts of the Muslim world could be amicably averted and settled through such pan-Islamic organizations.

Kings and queens, princes and princesses still dominate several Muslim states of Asia and Africa. In several cases the country and its resources give the appearance of personal properties of their autocratic rulers. Needless to stress that personal kingship is opposed to the letter and spirit of Islamic democracy and merits immediate liquidation.

(10) THE PERSONAL KINGSHIPS

Islam has always opposed all types of slavery. The "civilized" European powers had promoted and patronized massive slave trade in Africa. Under Islamic impact the continent was freed from the menace of slavery. Unfortu-

(11) THE SLAVISH MENTALITY

nately, however, the slave-like treatment of personal servants, child labour and workers in agriculture and industry still continues in some parts of the Muslim world. Such a slavish mentality is obviously un-Islamic and warrants instant treatment.

In the Lebanon War the Muslims have displayed great courage and calibre against the Israeli aggression and savagery. But the frequent incidence of inner conflicts and clashes between the Mujahidin are extremely distressing

(12) CLASH AMONG MUJAHIDIN

and damaging. The real war is against the Israeli imperialism and expansionism. That sacred purpose receives a severe setback when the Muslim Mujahidin keep clashing among themselves. The worst example of such unfortunate incidents is the Shia-Sunni clashes right on the anti-Israeli front in Lebanon.

Needless to say that the enemy alone stands to gain and the Mujahidin alone stand to lose from such stupid clashes. Similar internal clashes frequently take place on the anti-communism front in Afghanistan and even the Moros Liberation Front in Philippines as well. Perhaps the brave Kashmiri Muslims fighting against the Indian imperialism and savagery are the best example of a solid and united front against anti-Islam forces.

Internal conflicts between the mujahidin battling on the war front should not at all happen in the first instance. If perchance they do happen the Muslim ummah should hasten to intervene for a permanent settlement. Even a cursory study of remote and recent history of Islam reveals that the ummah has suffered tremendously on account of the inner rifts and conflicts of the mujahidin battling against the enemy on many a war front.

Kashmir is a Muslim majority area. It is an integral part of Pakistan from the religious, geographical, historical, political, cultural and ethnic viewpoints. India, however, has forcibly occupied a great part of it. She had set up a puppet government there. She is also eliminating the local Muslim majority population through a diversity of massacres. Putting Muslim settlements to fire they are forcibly settling the outside Hindus in their places.

(13) INDIAN ATROCITIES IN KASHMIR

India's forcible occupation of Kashmir is opposed to the clearcut resolution of the U.N. acknowledging the Kashmiris' right of self-determination and calling for a plebiscite. The Kashmiri freedom-fighters are since long waging a jihad against the forcible occupation of their homeland by

the Indian troops. They have even liberated a part of Kashmir and constituted there an independent rule, the Azad Jammu and Kashmir Government. However, they feel helpless against the Indian military might and communal frenzy.

The right solution of Kashmir also lies in unity and jihad. The problem is not confined to Kashmiri Muslims alone. It is, indeed, a challenge to the honour, integrity and freedom of the entire democratic world in general and of the Muslim ummah in particular. It is, therefore, imperative that the Muslims all over the world should unite and put in a combined jihad against the brutalities of Indian colonialism in the occupied Kashmir.

The total population of Philippines is 50 millions. Muslims exceed 10 millions. Anguished and injured by the past tyrannies the Moros of the Muslim majority areas are engaged in a struggle for independence ever since 1935. They have

(14) MORO MUJAHIDIN IN PHILIPPINES

established a Moro National Front and are waging guerilla warfare. With the passage of time the guerilla warfare has assumed a more serious magnitude. The Philippines government has been trying hard to crush the Moro Movement through wanton aggression and suppression. But the Moro

mujahidin are continuing with their brave battle against all terror and tyranny with dare and determination.

At the Moro front also the victory ultimately depends on Muslim unity and solidarity. Some Muslim states are supporting the Moro freedom-fighters. But their patronage and help requires further extension to enable the Moro mujahidin to achieve their ultimate goal.

Palestine is a Muslim majority area and has been under Muslim rule for quite a long period of time. Israel has occupied the area by brute force. Ever since its occupation Israel is committing all sorts of brutalities on the Palestinian Muslims.

(15) THE PALESTINE LIBERATION FRONT

Excepting the U.S.A. all civilized countries of the world have condemned and opposed Israeli excesses and aggression. Despite ceaseless suppression and tyranny the Palestinians are continu-

ing their struggle with courage and patience. They have also established a government in exile. The first head of their government is the renowned freedom-fighter, Yaser Arafat.

Situated right in the heart of the Arab Muslim lands and occupied by Israel with sheer brute force, Palestine is now a major concern with the entire Muslim world. At the same time Israeli atrocities are mounting high in the occupied territories. The large-scale butchery of the Muslim civilians has shocked the entire world. The Palestinian problem is so combustible that it has

Yaser Arafat

endangered the peace and security of the entire region. The historic Peace Agreement arrived at between PLO and Israel in September, 1993 is now expected to settle this prolonged conflict.

Bosnia is a former federating unit of defunct Yugoslavia. It is now a sovereign Muslim state of Central Europe. Unfortunately, however, ever since its independence in 1991 it has been a victim of a most gruesome genocide ever

(16) BOSNIAN MUSLIMS' ethnic gangs of former Yugoslavia, Serbs and GENOCIDE

known to humanity. Two anti-Muslim terrorist Croats, have joined hands to speed up mass hunting of the innocent Bosnian Muslims. The savage massacre also enjoys open and active patronage of several neighbouring non-Muslim states, including even the Vatican. They are all determined to annihilate the badly-besieged Bosnian Muslims who are denied all arms supplies needed for self-defence. Even the flow of food and medicines has been stopped.

The shrieks of dying civilians, starving children, bombed patients and raped women have failed to stir human conscience. Over 300,000 Muslims have been mercilessly massacred. Around 200,000 have been injured, 90,000 handicapped for life and 60,000 women gangraped at gunpoint. While over 1,000,000 are tortured in concentration camps and horror chambers, around 3,000,000 have been rendered homeless.

The picture in Bosnia is grave and grim. In July 1993 an emergent session of the foreign ministers of some 17 member Muslim states of OIC held in Pakistan decided to raise a joint peace force to arrest the horrendous genocide in

Bosnia. It is all-too obvious that a much more effective deterrent action is direly needed on humanitarian grounds.

Several anti-Islam powers make frequent intrusions into internal affairs of the Muslim states. These intrusions are of diverse nature-political, economic and even martial. In Asia Pakistan's historic territory of Sind provides the worst

(17) INTERNAL INTERFERENCES AND SECESSIONIST SUBVERSIONS

possible interference of a foreign power into the affairs of a sovereign state. India is inciting the local Muslims to secede from Pakistan. To make the secessionist plot effective she is also exploiting the local Hindus who otherwise have no axe to grind against the government and the people of Pakistan. In fact

the shrewd Hindus of Pakistan are playing more or less the same dirty drama in Sind which the Bengali Hindus have played in the past in East Pakistan. The Sindi Hindus are receiving liberal aid in arms and expertise. India is sending batches of trained trouble-makers and saboteurs to work in league with the Pakistani Hindus.

Pakistan's government has refrained from taking any disciplinary action against these Hindu insurgents simply because they are a minority. However, this unbridled minority is now taking undue advantage of the lenient attitude of a liberal Muslim state. Currently there is a rising public outcry demanding action against underground subvertive activities of the shrewd Hindus.

Apart from the Indian subvertive plots in an Asian Muslim state a number of other anti-Islam powers are also engaged in similar disruptions in the African continent. The following three secessionist subversions against the African Muslim states have already been highlighted in a preceding chapter:

- (a) the secession of Mayotti Island from the Islamic state of Comoros;
- (b) the revolt of the Christians in southern Sudan to break away from the Muslim state of Sudan; and
- (c) the secessionist plot manoeuvred by east Nigeria's Ibo Christian tribe and the Biafra stunt, etc.

Such highly-provocative internal intrusions and secessionist exploitations also warrant stern action by the Muslim ummah. The ummah should censure and prevent similar interferences by anti-Islamic forces into the affairs of the Muslim countries.

Muslim minorities in several non-Muslim states are facing multiple threats to their religious freedom. The Hindus, Jews and Christians are the foremost in infringing upon religious freedom of the Muslims. In India the Muslim minority

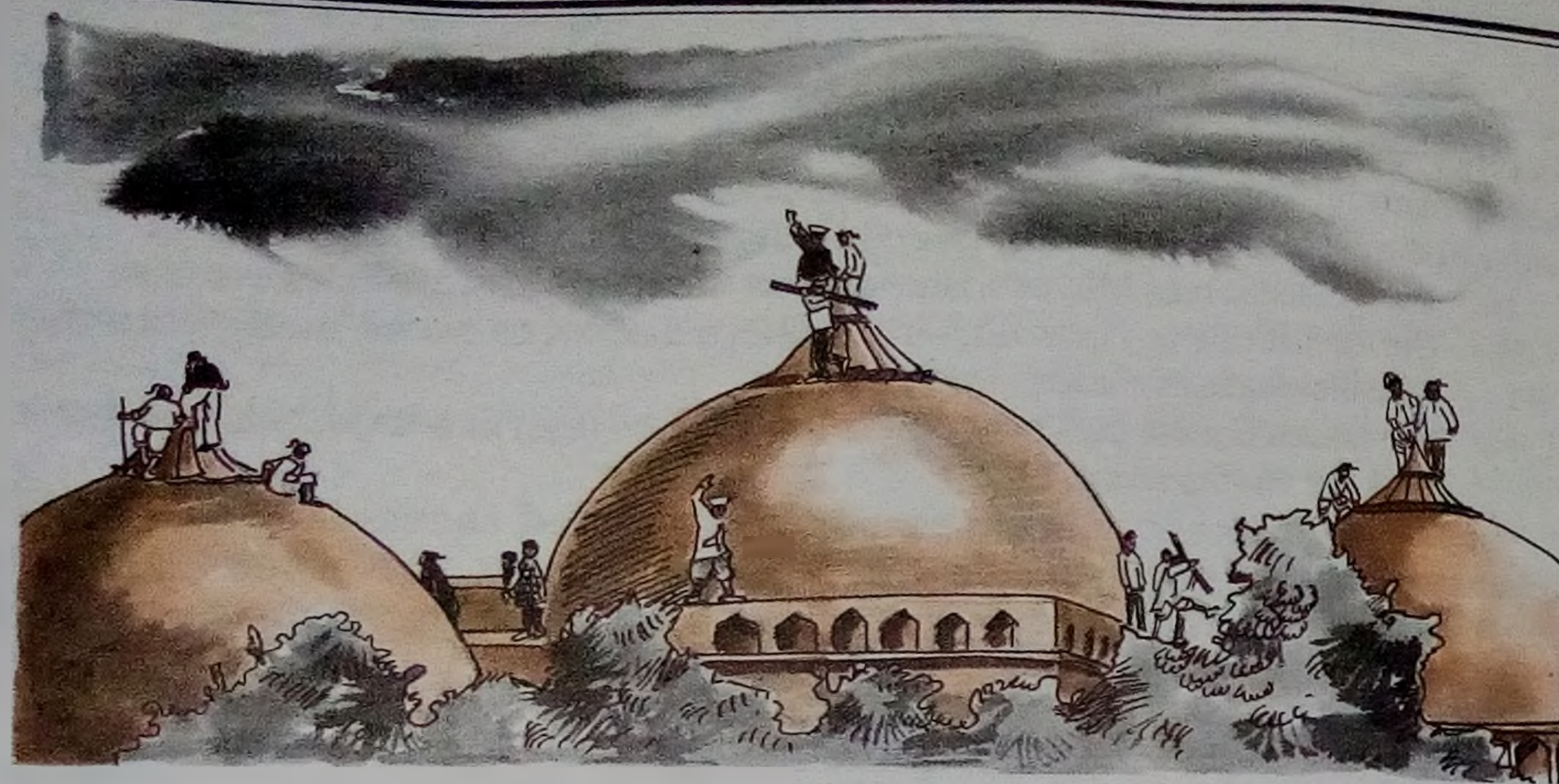
(18) RELIGIOUS SUPPRESSION OF MUSLIM MINORITIES

exceeds 200 millions. Ever since 1947 this unfortunate minority has never been allowed to live in peace even for a while. Anti-Muslim riots are organized every now and then. Bloodbaths, arsons and plunderings has become a frequent phenome-

non in the Muslim areas in India. On Eids, Ashuras and other religious festivals Muslims often face bullets of the Indian military, police and even the Hindu civilians. They are often assaulted ruthlessly even while engaged in congregational prayers inside their mosques. In the matter of forcible conversion of Muslims to Hinduism and in generating rifts within the Muslim ranks India tops all anti-Islamic forces of the day.

Similarly all sorts of attempts are being frequently made in Britain, Spain, Bulgaria, Sri Lanka and Albania to throttle religious freedom of the Muslims. In Britain, for instance, assaults on peaceful Muslims are on the increase. In France Muslim do not enjoy complete religious freedom despite the fact that they total over three millions. In 1989, for instance, some French education authorities had even prohibited wearing of head scarfs (dopatta) by the Muslim school girls. Muslims have played a magnificent role in the growth and development of Spain. They are, however, denied all religious freedom. In Bulgaria the Turk Muslims are getting a tough time. In Albania despite being in clear majority the Muslims have been denied even the basic religious freedom.

The situation is grave and calls for a proper multidimensional action. One of the effective ways of meeting the situation is effective religious persuasion and dissemination of the truths and beauties of Islam. Violence is often based on ignorance. In such countries in particular and in the rest of the non-Muslim



Indian Hindu Hooligans on the Rumpus to Demolish Babri Mosque

world in general education for religious harmony and information about Islam can pave the way for tolerance and peace. Furthermore, united action by the Muslim states can also serve as an effective deterrent to those who infringe the religious freedom of the Muslims. In 1989, and later in 1990 and 1991 the Indian Hindus had determined to convert forcibly the historic Babri Mosque at Ajudhia into a new Hindu temple. Despite strong protests and opposition from the entire Muslim world India eventually manoeuvred to demolish the mosque in 1992.

In addition to the grave dangers briefly reviewed in the foregoing lines quite a number of the Islamic states are facing a miscellany of other and more subtle dangers warranting appropriate action. Some instances are obscenity, porno-

(19) MISCELLANEOUS INTERNAL DANGERS

graphy, nudity, waywardness, violence, vice, crime, addictions, disunity, sectarianism, ethnicity, etc.

These internal dangers have multidimensional roots. Even foreign powers are involved in fanning and exploiting them. Most of them are a by-product of the western life styles. But the locals can not be absolved of complicity and responsibility in their origin and operation. All of these ills and ailments nullify the very letter and spirit of Islam. They are otherwise too a serious drain on the resources and energies of the Muslim states and societies. Appropriate preventive and treatment measures are immediately needed to uproot them as early as possible.

In fact organized jihads at national and pan-Islamic levels are inevitable to cope with the deteriorating situation in these areas. Creation of mass awareness through the media about the injurious impact of indulging in such

poisonous pursuits, professional psychological treatments, research and experiments on their causation and control and, above all, promotion of the Islamic way of life are the sure panaceas. In addition involving the Muslim masses actively in welfare projects and wholesome sports and recreations can also go a long way in curbing the urge for indulgence in these perilous pursuits. Such and similar other measures are bound to pave the way for the growth of safe and sound societies and states in the Muslim world in particular and the rest of the world in general.

So these in brief are some of the dangers surrounding the contemporary Muslim world. A blind, deaf and dumb attitude towards these dangers is perilous. Adopting wrong or defective measures against them is equally hazardous.

A UNITED, MULTIDIMENSIONAL

(STRUGGLE)

Unfortunately, however, the most common approach in most of the Muslim countries is marked either by indifference or defective action.

It is, therefore, imperative to understand correctly the origin and operation of all these dangers. Indifference or emotional outburst will work no more. It is high time to adopt effective and scientific measures for their proper prevention and treatment. The ideal course would be a united and multidimensional jihad by all the Muslim states and societies against all these dangers threatening life and economy of the contemporary Muslim world.

22

PRESENT POSITION AND MAGNIFICENT FUTURE

The present chapter examines the present and projects the future of the Muslims.

History of Islam is full of great lessons. Chapter 20 has offered a complete summary of those morals and lessons. Unfortunately, however, even a cursory look at the contemporary world of Islam yields the sad impression that the Muslims have failed to learn from the past lessons of their history.

IGNORING PAST LESSONS AND PRESENT DANGERS

Contemporary Muslim states and societies are facing certain pressing problems and deadly dangers. These have all been identified in the preceding chapter. There is yet another strong impression that the Muslims are ignoring these dangers as well. At the same time one does come across Muslim individuals, societies and states which are fairly conscious both of the past lessons as well as the present dangers. Their number, however, is extremely limited.

Their faults and fallacies notwithstanding many a Muslim individual, family, group, society and state often still strike as unique powers. Even in the current condition of their deterioration and downfall world Muslims do look a unique power on earth at least from three basic angles:

A UNIQUE WORLD POWER

- (1) *The Great Numerical Strength:* The present number of the Muslim states is around 60, which is a large number. So from the very numerical angle the Muslims indeed are quite a big force.
- (2) *The Great Strategic Setting:* Quite a large number of these states occupy most significant and strategic positions on the world map from the geographic, economic and political angles.
- (3) *The Great Identity Factor:* All over the world the Muslims are recognized and acknowledged as a distinct identity, a people with distinctive characteristics of head and heart.

In order to perceive the present position in a proper perspective the lines that follow present some facts and figures about the following:

- (a) Some basic data about some Muslim states, and
- (b) Identification of some parts of the world where the Muslims constitute minorities.

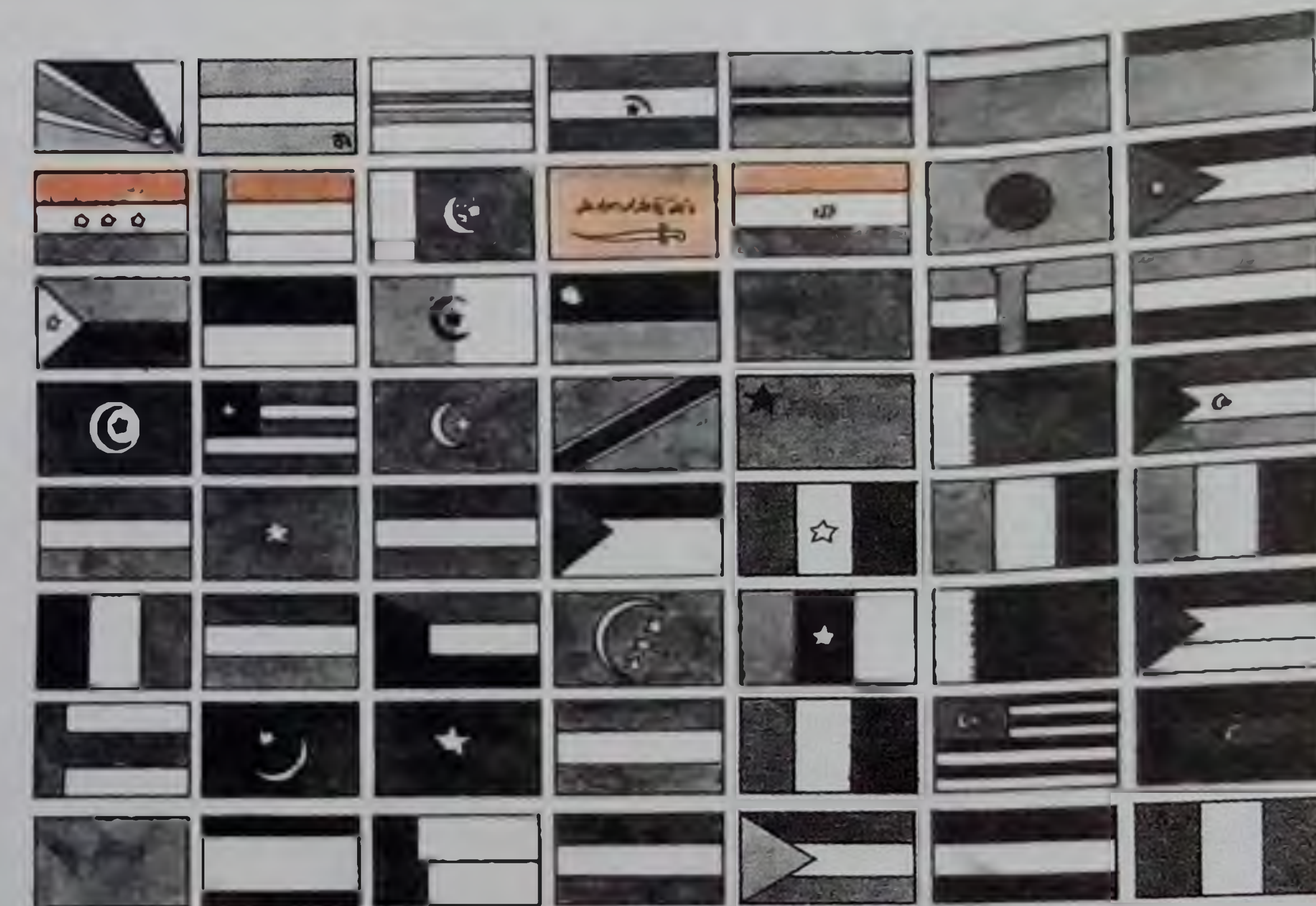
The following chart presents a list of contemporary Muslim states along with some of their basic information. They have been arranged alphabetically:

Sr. No.	COUNTRY	CAPITAL	AREA (in Sq. Kilometres)	POPULA- TION (in thousand)	Literacy Rate (%)
(1)	Afghanistan	Kabul	648,000	16,324	20
(2)	Albania	Tirane	28,748	2,590	25
(3)	Algeria	Algiers	2,381,741	19,602	35
(4)	Azerbaijan	Baku	86,800	7,145	
(5)	Bahrain	Al-Manamah	562	393	31
(6)	Bangladesh	Dhaka	144,000	96,033	41
(7)	Benin	Porto Novo	115,773	3,804	28
(8)	Bosnia— Hercegovina	Sarajevo		4,354	
(9)	Brunei	Bandar Seri Bagawan	5,765	208	64
(10)	Burkino Faso (Upper Volta)	Ouagadougou	274,200	6,850	9
(11)	Cameroon	Yaounde	475,400	65,646	50
(12)	Central African Republic	Bangui	626,780	2,465	33

(13) Chad	Ndjamena	1,284,000	4,748	18
(14) Comoros	Moruni	2,170	378	15
(15) Djibouti	Djibouti	23,000	340	20
(16) Egypt	Cairo	1,001,000	45,255	50
(17) Eritrea				
(18) Ethiopia	Addis Ababa	1,780,450	33,905	25
(19) Gambia	Banjul	11,369	697,000	20
(20) Guinea	Conakry	246,500	5,824	19
(21) Guinea Bissau	Bissau	36,260	865,300	28
(22) Indonesia	Djakarta	1,919,000	155,737	67
(23) Iran	Tehran	1,648,000	42,515	47
(24) Iraq	Baghdad	435,001	14,644	43
(25) Ivory Coast	Abidjan	319,822	9,293	35
(26) Jordan	Amman	98,000	3,250	58
(27) Kazakhstan	Alma-Ata	2,717,300	16,690	
(28) Kirghizia	Bishkek	198,500	4,372	
(29) Kuwait	Kuwait	24,280	1,628	68
(30) Lebanon	Beirut	10,000	2,670	76
(31) Libya	Tripoli	1,760,000	3,401	58
(32) Malaysia	Kuala Lumpur	330,000	14,850	72
(33) Maldives	Malé	298	167	82
(34) Mali	Bamako	1,240,142	7,232	10
(35) Mauritania	Nouakchott	1,031,000	1,626	17
(36) Morocco	Rabat	447,000	20,758	16
(37) Niger	Niamey	1,267,000	6,070	10
(38) Nigeria	Lagos	923,798	93,643	34
(39) Oman	Muscat	212,457	1,112	50
(40) Pakistan	Islamabad	804,000	89,168	32
(41) Qatar	Doha	11,000	283	20
(42) Saudi Arabia	Riyad	2,150,000	10,407	45
(43) Senegal	Dakar	302,793	6,210	20
(44) Sierra Leone	Freetown	72,325	3,267	20
(45) Somalia	Mogadishu	368,000	4,597	60

PRESENT POSITION AND MAGNIFICENT FUTURE

(46) Sudan	Khartoum	2,506,000	206,638	22
(47) Syria	Damascus	185,000	9,863	55
(48) Tajikistan	Dushambe	143,100	5,400	70
(49) Tanzania	Dar as-Salam	945,203	20,413	35
(50) Togo	Lomé	56,785	20,834	49
(51) Tunisia	Tunis	164,000	6,842	65
(52) Turkey	Ankara	779,452	47,421	
(53) Turkmenistan	Ashkhabad	488,100	3,621	56
(54) United Arab Emirates	Abu Dhabi	84,000	1,199	
(55) Uzbekistan	Taskent	447,400	20,322	20
(56) Yamen	Sana	528,000	9,646	



Flags of the Muslim World

These are Muslim majority states with regular Muslim rules. Needless to say that the Muslims are indeed a great power in the world even now. If all these countries unite into a solid block with the spirit of Islam as their binding and revitalizing force they could as well bring about a great Islamic revolution in the world.

Muslims reside in practically all parts of the world. However, the following non-Muslim countries have fairly substantial Muslim minorities: (1) Australia, (2) Austria, (3) Belgium, (4) Britain, (5) Bulgaria, (6) Burma, (7) China, (8) Cyprus, (9) Czechoslovakia, (10) Denmark, (11) Finland, (12) France, (13) Germany, (14) Greece, (15) Hongkong, (16) India, (17) Italy, (18) Japan, (19) Netherland, (20) New Zealand, (21) North Korea, (22) Norway, (23) Philippines, (24) Portugal, (25) Russia, (26) South Korea, (27) Spain, (28) Sweden, (29) Switzerland, (30) Thailand and (31) U.S.A.

SOME MUSLIM MINORITIES

The above list shows that there is hardly any part of the world where the Muslims do not exist. That means that the sweet melodies of Adhan echo five times a day practically all over the universe. These Muslim minorities are fairly active in disseminating Islam through literature and personal contacts. If they continue their mission with added zeal they are sure to achieve goals which are even beyond the reach of conventional weapons.

A crucial stage has arrived in human history when confusion and chaos, anxiety and unrest have gripped the nerves of people all over the globe. People seem to be looking for a wholesome way of life which could guarantee peace and equilibrium for their disturbed minds.

THE ONLY WAY TO PEACE AND PROGRESS

their best form in Islam alone.

Moving along those lines even the non-Muslims have begun to realize that peace, progress, prosperity and salvation are available in



The Only Way

In the contemporary world both the big socioeconomic-political systems—Soviet communism and western democracy, have failed rather miserably. Soviet communism has collapsed completely mainly because of its atheism and rigidity. On the other hand, the unbridled liberty provided by western democratic system have multiplied anxiety and tension to a maddening point. As both these radical systems have failed to satisfy humanity there is an open resentment and revolt against them. The distressed humanity is looking for a really wholesome new world order which may combine the good elements of both these radical and mutually-hostile ways of life. Most of the people may not be fully conscious of what precisely they are really looking for. But it is a stark fact that what they actually need is Islam which provides the only pleasant synthesis between good aspects of Soviet communism and western democracy.

With the upsurge for search for peace and truth the only logical outcome would have been a mass embracing of Islam all over the globe. Why has that not happened so far? That is a crucial question which warrants careful

URGENCY OF REVIVAL AND DISSEMINATION

scrutiny. The unfortunate sector of contemporary humanity which is still deprived of the blessings of Islam could be divided into two categories:

- (1) Those non-Muslims who have never come across a Muslim missionary or literature, etc. As a result they continue to be victims of ignorance, misunderstandings and even apprehensions about Islam, and
- (2) Those non-Muslims who have been impressed and inspired by Islam and appear quite inclined to embrace Islam. But when they cast a glance at Muslim individuals, families, groups, societies or governments around them they often get disappointed. That disappointment stands in between them and Islam.

Needless to stress that both of these groups of the non-Muslims have a right to be enlightened by Islam's blessings. By neglecting their due roles as missionaries of Islam Muslim individuals, organizations, societies and states stand responsible for their deprivation. Every Muslim has a fundamental obligation to play his role as a missionary. If the missionary roles are properly played for both the above-mentioned groups as indicated below the desired goals are sure to be achieved without further loss of time:

- (1) In order to approach the first non-Muslim group effectively it is essential to focus on production of interesting and instructive literature on Islam and on persuasive media of disseminating the same among this group. The aim should be not to let even a single person remain unattended, unapproached and unconvinced.

- (2) Effective approach to the second group entails even more care and labour. It is high time that all Muslim individuals, families, groups, organizations and states looked inwardly and reformed their thought and behaviour in accordance with Quran and Sunnah. What is direly needed is immediate launching of a gripping socio-cultural movement for the Islamic renaissance calculated to revive all dimensions of individual and collective life of the entire ummah. When individuals, families, groups, organizations and governments start sounding as true Muslims the second non-Muslim group will feel no more reluctance or aversion to join the folds of Islam.

Before concluding this book it appears essential to reemphasize in summary form the great truth: Proper fruition of all efforts at revival of Islam demands an insightful study of the history of Islam.

ISLAMIC REVIVAL THROUGH ISLAMIC HISTORY

Islamic history is an extremely rewarding and purposive study. The purposes of its study are manifold.

The following three purposes, however, are the most significant ones:

- (1) availing of the past lessons and morals;
- (2) facing the present problems and dangers valiantly and wisely; and
- (3) reforming individual and collective life in the light of history's message in such a becoming manner that the Muslim individuals, families, organizations, societies, states, and governments all look like inspiring models. They will then be in a position to provide ideal services and comprehensive guidance to the whole of humanity.

If all Muslims care to read history of Islam in the desired manner and assimilate its great message and morals the purposeful way the entire ummah is sure to get rid of the present muddles and maladies. That indeed is the most unfailing way of regaining all lost grandeurs and glories.

The Revival



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لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ

The East and the West belong to Allah
(2:115)

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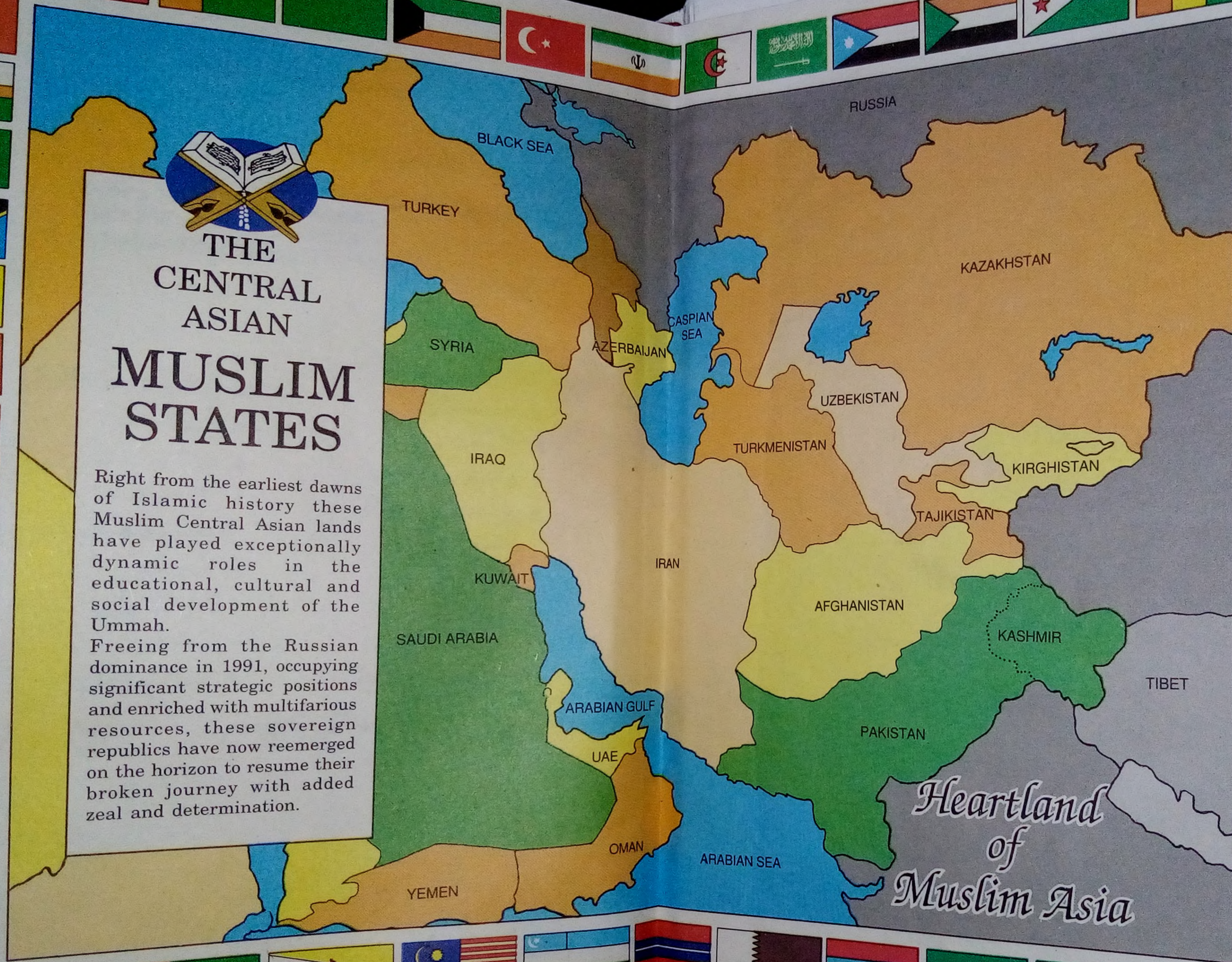
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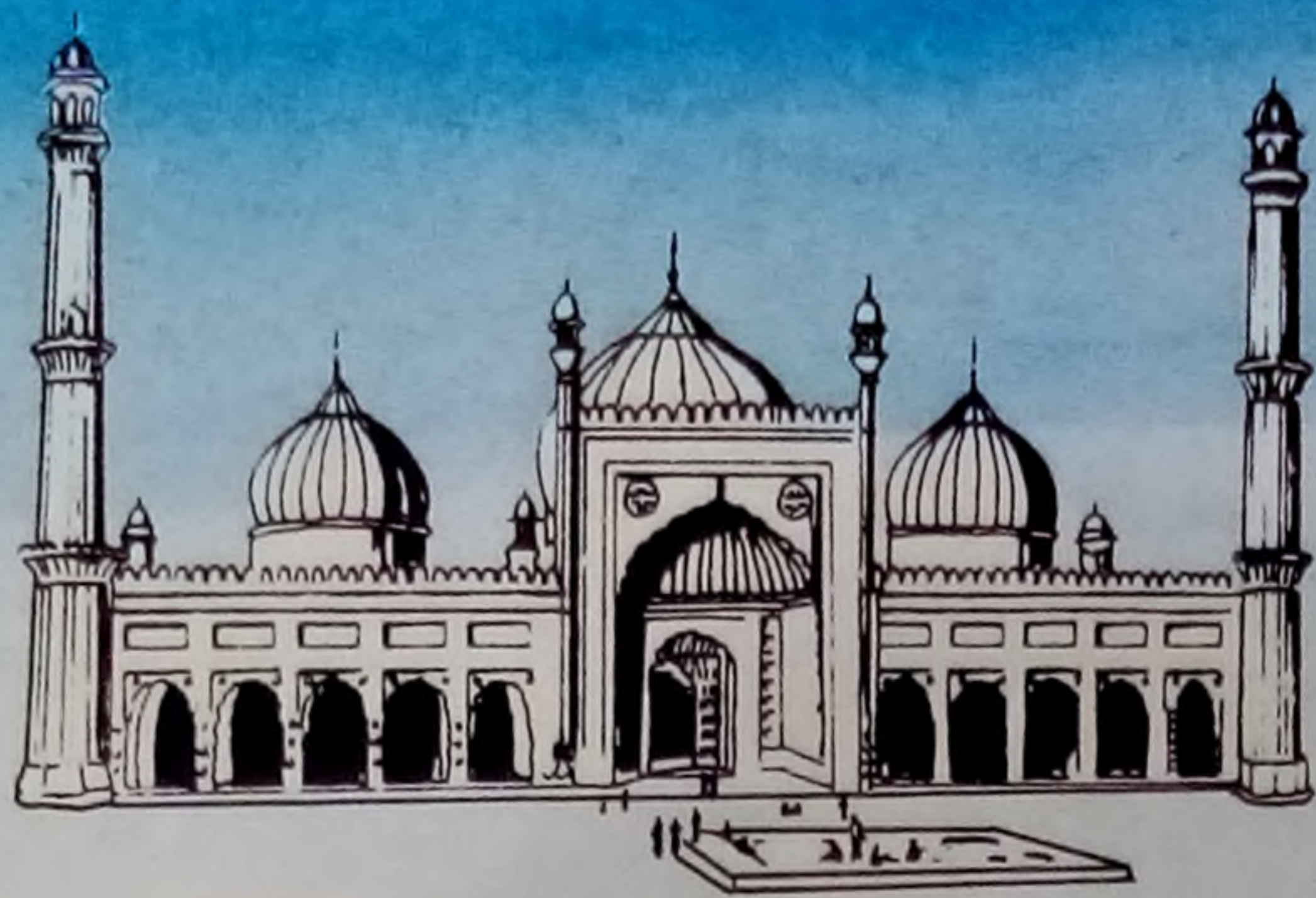


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